

A briefe conference,

betwixt mans Frailtie and
Faith.

4th 9. a 4
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Wherein is declared the true vse, and comfort of
those blessings pronounced by Christ in the fist of Ma-
thew, that euery Christian man and woman ought to make and
take hold of in theyr feuerall tentations and
conflicts.

VVith a new addition of some comfort against the death
of friends, together with a direction to other strength against other
our frailties, noted in the Booke vpon the
Lords Prayer.

*Laid downe in this plaine order of Dialogue, to helpe, if it please
God, the conceit and feeling of the simplest.*

By Geruase Babington.

PSALME. 119.

O how sweet are thy words vnto my throat, yea
sweeter then honie vnto my mouth.

AT LONDON

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In my Booke vpon the Lords prayet, you shal read
like strength and comfort against these griefes follow-
ing, and our frailtie in the same.

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To the right Honourable and vertuous Lady, the
Lady Mary, Countesse of Penbrooke, his very singuler
good Lady and Mistresse, G. B. wisheth all mercy and comfort
in Christ Iesus, both heere now, and
for euer.

IT is said of Salomon euen in outward matters (right Honorable and my verie singuler good Lady) that if a man haue riches, treasure and honor, wanting nothing for his soule of all that it desireth, and yet haue not an heart both to feele in comfort the goodnes of his God therein towards him, and also to vse the said blessings liberally to his owne good and others helpe, it is but a vanitie and an euill sicknes, yea a price in the hande of a foole (as it is said in another place) that hath no hart. That is, it is a mercy of God, which he hath no right and true vse of. So necessary in very outward things is both feeling and faith: the one to conceiue, the other to apply, and both of them to yeeld vs the true profit, comfort, and good intended into vs in the same by the Lord. Much more, Madame, in spirituall matters respecting the life of the bodie and soule for euer. And by name much more in the word of God, which we now so freely, & so plentifully, vnder the gracious gouernment of our most gracious Prince enioy. For if we read it ouer tenne thousande times our selues, heare it of others carefully and continually, and yet feele not the sweet Spirit of the Lord by it secret power, as it were with a dropping dew, percing and molifying, shaking and comforting our soules by the same, assuredly we want what we seeme to haue, and for all our reading or hearing of it, neuertheless it remaineth a sealed booke vnto vs. This proueth Caine that cursed caritife both here and euer, who though he knew the promise of certaine safetie by the seede of the woman, hearing it no doubt often in words told, and seeing it by sacrifices shadowed out vnto him, yet wanting a hart to feele, and faith to applie vnto himselfe the benefit of the same, wanted also to his woe what hee so inioyed. So did Esau, Saul, Achitophell, & others all whatsoeuer they were, who together with the word receiued not a touch, a tast, and a very rent as it were, in their harts to feele, as also piercing eyes, and a clasping faith, to see & take holde of the hidden sweet comprised in the same. Which weying often with my selfe (my very good Ladie) together with the place where I spend my time, and the burning desire which both his honorable Lo. and your selfe haue, that I should doe good amongst them, I bow the knee both of body and hart vnto the Lord for them, and I often beg, that in that bottomlesse heape of his mercy, wherein he euen swalloweth vp himselfe, it might please him to see it good, to ioine vnto the outward ministerie of his word, which he now vouchsafeth them, that inward touch, power and might of his spirit, that maketh it both a morifying sword, and a comforting grace vnto his children. For so shall my labours bee life vnto them, and euer as I speake (deliuering but the worde) theyr consciences shal approue and confesse within them, that it is a truth. Yea further I haue often secretly in my selfe intended, to ioine vnto prayer some further indeuour, and according to that measure of mercie, which the Lorde shoulde vouchsafe mee, to make some plaine applications of such portions of scripture, as I shold iudge in vse and practise fittest for them. That seeing in them by example the

The Epistle Dedicatorie.

the true vse of the word of God, and how to sucke out strength in their severall
needes from it, they might from one place to many, and from many even to
all, without any further guide, than the guide of guides, Gods mercifull Spirit,
passe with feeling, comfort, and true conceit of the good therein contained, and
intended to vs all. And falling by course of reading at last vpon that honorable
Chapter the fift of Mathew, and seeing by some further meditation vpon those
blessings therein contained, such wisdome taught, such faulcs reproofed, such
comfort ministred, and such matter handled, as for them and all the world is
most necessarie, I resolued with my selfe even there to begin to put in practise
my named purpose, and to make a tryall, if by such indeuour I might profite
any. Which I now haue done, presenting the same vnto the Lord with humble
prayer for his blessing, to mine owne, and others, with hartie request of Chri-
stian acceptance, and to your honourable L. as to a meanes that shall make it
more acceptable to all, and especially to them, that I chiefly intend it vnto, so
greatly honouring with all dutie and liking the manifold mercies of God in you.
I am not able (Madame) to doe with content, what ten thousand tymes I am
bound to doe with all care: namely, to shew my selfe mindfull and thankfull,
as I ought, for all your Ladships honorable dealings with me.

But this I protest in the eyes of the Lorde, that I would, if I could, and in
witness thereof I deliuer vnto the world this affirmation, and to your selfe these
few papers, most humbly beseeching your Honour, that since my want is in-
abilite, and not in will, this small testimonie of the same may according to
your accustomed clemencie be accepted of, and finde a supply therein of any
want wherewith it may be charged. So cease I to adde any further thing, leauing
your L. to the Lord of heauen to strengthen you still in that happie course of
the studie of his word, and all other good learning, of the practise of dutie to
your God, of cheerefull incouragement to your seruants, and of honourable
clemencie to all men, which is at this day a crowne vpon your head aboue ma-
nie others, and a glorious ornament about your necke, in the eyes, eares, and
tongues of all men, that either see you, heare of you, or speake of you, and my
selfe remaine to performe all duties, that euer I shall be enabled vnto, euen with
all the power both of bodie and minde, as I am most bound. The Lord open
the windowes of Heauen and powre his mercies out vpon your L. the Lord
confirm you in all good works, giue you a true sight of this vaine world, make
your heart shake at his iudgement, melt with a fruitfull feeling of grace assured
to holy lyfe, and the Lord to profite make you thinke you euer heare that voyce.
Arise you dead and come vnto iudgement, and yet in faith to say with cheere-
full heart. Come Lord Iesus come quicklie. So be it. London this first of De-
cember. 1583.

Your Honors most humble
bounden to death,

Gernase Babington.



A Conference betwixt mans *Frailtie* and *Fayth*.

Frailtie.



VVicked world, and wretched state
I stande in, O heauie hart and sorowing
soule, how should I comfort you? I haue
it not, I see it not, I feele it not, what any
way might ioy mee, and how then can I
giue it you? The contrarie I see in fullest
weight and measure, and woe is mee ten
thousand times that euer I saw this light:
yea let the day euen perish wherein I was
borne, and the night when it was sayde there is a man childe con-
ceiued. Let that day be darknes, let not God regard it from above, Iob. 3.
neyther let the light shine vpon it. But let darknesse and the sha-
dow of death stayne it, let the cloude remaine vpon it, and let them
make it fearefull as a bitter day, let darknesse possesse that night,
let it not be ioyned vnto the dayes of the yeere, nor let it come into
the accounts of the monthes. Yea, desolate be that night, and let no
ioy be in it. Let the starres of that twilight be dim through darknes-
se of it: let it looke for light, but haue none: neyther let it see the
dawning of the day, because it shut not vp the doores of my mothers
wombe, nor hid sorrow from my eyes. Why died I not in the birth,
or why dyed I not, when I came out of the wombe? Why dyd the
knees preuent me, and why did I sucke the breasts? For so should
I now haue lyen and beene quyet, I should haue slept then, and
beene at rest. Or why againe was I not hid, as an vntimelic birth,
eyther as infants, which haue not seene the light? Woe is me I liue,
woe is me I doe not dye, and woe I feare much more, when ended
is my course.

B.

Faith.

A conference betwixt

Faith.

Why frailtie, what in the name of God meaneth this fearefull impatiencie, or what case can there be in the life of man and woman so vncomfortable, as that in regard thereof, they should thus crye out? Open your selfe, and conceile not your griefe, for the very speaking of it shall giue some measure of ease.

Frailtie.

Alas I knowe not almost how to doe it. For my conceites doe so oppresse me, and euer as I thinke of one miserie, still the remembrance of an other thrusteth it selfe so into my mynde, and at last the heape appeares so huge, as all amazed I sayne vnder the beholding of them, and my cogitations are so distracted, as it is not possible for mee to make an orderlie rehearsall of my woe. Yet since I haue met with you, I will performe it, as I can committing my selfe to that mercie, that hath no measure, and to your selfe, as an instrument to applie his comforts to me, begging it euen with teares tenneth thousand times at your hands. I consider then, that I am created heere in this world a reasonable creature, consisting of bodie and soule, both subiect to dreadfull and endlesse woe, if I finde not mercie with the Lord, which I confesse vnto you I comfortable cannot assure my selfe of as yet, because the hand of God me thinke more heauilie presseth mee diuers wayes than I imagine it would doe if hee loued me.

Faith.

And wherein I pray you, doe you thinke you are pressed ouer heauilie?

Pouertie the first temptation.

Frailtie.

Alas in many things (and yet God lay not my pleading with him to my charge.) To begin with some thing, I must needs confesse vnto you, that my lowe estate in the worlde is a marvellous temptation to me many a time, For God knowes, I am poore, and euen

euen very poore, notwithstanding all my paynes, carke and care, which is not a little. My charge also is great for such an one as I am, and theyr want, as good reason bindeth, is my continuall woe. Yet if this were all, me thinke I could wastle with it, and by Gods help get the victorie, but these companyons of pouertie are they that sting mee so sore, to wit, disdayne and contempt both of mee and mine, of my doings, sayings, or any thing that proceedeth from me, and that reiection which is made of me out of all meetings & companies, those whisperings that I heare, reproches that I cary, euen at theyr handes that I little thought would haue done it, and that scornfull pittying of me, which often appeareth, with such lyke. For in deede if euer any found it, I finde it true, that by wyse Sirac was sayd so long agoe. *There is euen as much peace betwixt the riche and the poore, as betwixt Hyena and the dogge. But looke how the Wild Asse is the Lyons pray, so are the poore meat for the rich. And looke how the proude hate humilitie, so doe the rich abhorre the poore. If a rich man fall, his friends set him up againe: but when the poore falleth, his friends driue him away. If a rich man offend, he hath many helpers, he speaketh proud words, and yet men iustifie him: but if a poore man sayle, they rebuke him, and though he speake wiselie, yet can hee haue no place. When the rich man speaketh, euery man holdeth his tongue, and looke what he sayth, they praise it to the clouds: but if the poore man speake, they saye, what fellow is this? And if he doe amisse, they will destroy him.* These, these companyons of my pouertie are the things that euen cut my hart a sunder, and will I, nill I, it breaketh euen vpon me by force as it were, to thinke that if the Lord loue a man, hee should neuer suffer him for want of worldlie trash, so despitfullie to be intreated in this world, and so generallie. This is but one thing that troubleth me, besides which I haue many moe, but helpe me if you can ere I goe any further.

Faith.

Stay goe on, utter your grieve fullie, and then your minde will bee the fitter to heare a great deale. For other wise you will bee musing of the rest, when I shall bee speaking to you for your ease in this.

Frailtie.

An other very daungerous torment then I must needes confesse is that continuall vncomfortablenes, which is still in me by reason

A conference betwixt

of diuers things, as by a weightie and stinging sence of mine owne finnes, by sight of other mens loose course, and grieuous dishonoring of God in euery place, giuing themselues to flatterie, dissembling and all manner of holow dealing with God and man, by meditation of the fierce wrath of God, and most dreadfull iudgments, which assuredlie hang ouer vs for these things, &c.

Againe both publikelie abroad, in such as I deale with all, and priuatlie at home in such as I trust, I finde such naughtie vnfaithfulness, and such vnfaithfull naughtinesse, as that I am driven into greater choller and heate, than can any way stande with my profession of the Gospell, and with the lyking of my heauenlie father, whom I haue euer found good vnto me: & therfore iustlie I stand in feare that he will punish me for such intemperancie, and yet I cannot amende it. Nowe I pray you let me goe no further without some comfort, if you knowe any for so wretched and wofull a case.

Faith.

Indeede Frailtie, your termes are too sharpe, and slower. For mee thinke, for any thing you haue yet vttered, your estate is neither wretched, nor wofull in trueneth, but Christianlike if you will lay a while away your earthlie eyes, and be iudged by the word of God.

Frailtie.

Ah fie fie, is your feeling of my case no more? then haue I vitered inough, and too much. But see my heauie plight, I am euery way wrapped in woe, and yet I am not pittied.

Faith.

Stay but stay your selfe for shame Frailtie, and be not so rash. And if I can not proue what I say, then be offended, but if I can, then as you feare God be reformed, for this impacience in you is dangerous. I say therefore againe, me thinke your temptations bee not strange, but such as vsuallie happen to Gods true ones, and such, as (for any thing I see) Iesus Christ the Saviour of man did foretell, and deliuer sure and soueraine comforts for, while he was here on earth in diuers places, and by name in that notable Chapter of Mathew the fifth. But before I can apply the same vnto

to you, I must know of you one thing, concerning your first grile, namely how you feele your hart within humbled by these things. For indeede if you be poore and bare, and so forced to stoupe in outward matters to the richer, and yet your hart remayne proude within you, arrogant, halotie and concepted, your tongue bragging the best, and your vanitie euer as it can breaking out, and giuing testimonie what you would doe, if your hands were not tyed, and your hoznes made short of purpose by the Lord, then indeede I must plainlie tell you, that your pouertie is a whip of an angrie God as yet with you, and it will not certainlie be remoued from you in any fauour. But euen still God shall checke you, and euerie neighbour eyther openlie, or secretlie multiplye you. For a beggars hand, and a proude hart hath euer offended the eye both of God and man. But if God hath giuen you this blessed grace, that by this crosse of wante, disdain, contempt, scoorne and such like in your calling, your soule is scholed, your hart is humbled, your spirit broken, and all your vnrulie and headie affections tamed within you very greatlie in comparison of former times, so that euen trulie your conscience doth witnesse to you, it is not with you, as it hath bene in many respects, and if now you finde, that often you are drinen to God & his prouidence by this meanes calling by your eyes to Heauen for helpe, stay, and succour, because you finde but frozen hartes in men, and falshood in the best felowship lesse or more, trulie then must I as plainlie tell you as gaine, and with as bold a spirit, as such a trueth requires, your pouertie is welth, your contempt may bee your comfort, and if euer man or woman had God their friende, you may assure your soule in trueth, he is no foe vnto you.

Fraillie.

O Faith, say not this, but prooue it.

Comfort against pouertie.

Faith.

With a very good will. I pray you therefore marke me. When Christ, as I sayd before, was here vpon earth to gather vnto himselfe the soules of men by life and death, knowing in his infinit wisdome the raine that would fall, the floods that would come,

A conference betwixt

and the windes that would blowe and beate vpon the houses of men, that is their faith and religion, on a time his disciples being come together, and much people beside out of many places, he sat him downe and tooke as it seemeth to mee this matter in hand, of very purpose, deliuering out such comforts and helpes, such defences and staves, as beeing of men and women rightlie applyed, and vsed, shall euer holde vp their course, and keepe their pathes straight in the feare of the Lord & true religion. And see, amongst the manifolde temptations, that hee saue in wise dome would arise and be byged by sathan to shake men from the trueth, this of yours which now wee speake of is the first, namelie pouertie. Against which, his heauenlie voyce deliuereth out this comfort, Blessed are the poore, for theirs is the kingdome of God. Which golden sentence layed out in fuller termes, carrieth and implieth vnto vs this sence and meaning. Although earthlie mindes can frame out no felicitie, vnlesse with worldlie wealth their cup may ouerslowe, yet I auouch vnto you, contrarie to the wit and wisdom of them all, that in my fathers kingdome, blessed are the poore, the poore I say againe, and such as want what others wal- low in, not halfe so loued of the Lord as they.

Luke, 6, 20,

Non mag-
num est sua,
sed se relin-
quere.

Notoe least his meaning should bee mistaken, hee saying no more but so, and euery spoyling vnthrift, whose unreformed hart doth make an unrepaired purse, or idle vjones that shun the course of men, and shut themselves vp in Cloisters as poore, that with more ease they may liue of other mens labours, or any proud hart yet wanting wealth might thinke it spoken vnto him; he more plainelie hath interpreted his meaning, and shewd what poore he thinketh of, namelie the poore in spirit. That is, such as being godlie meanes yet are of purpose by their God kept vnder, and being vnder, doe not swell with pryde, arrogancie, and conceite, but euen as the begger knowing his want, and no way hauing of his owne to trust to, confesseth other mens helpe needefull for him, humbleth himselfe befoze them, beggeth their ayde, and giueth them (as instruments) the praise of his living: so they humbled, tamed, scholed and reformed by their want towards all men car- rie a lowly hart, and vnielie at the Lordes hands take for both comfort in this world, and salvation in the world to come. These poore men and women, that is, these that are thus affected vnder their crosse with Christ, were their wante more than euer any a-
bode,

hede, and the companions of their wants shubs, checks, taunts, and such like moe, and moze bitter than euer any mans were, yet men in the most of them all, I pronounce them blessed, and I assure them happie that euer they liued, for theirs is the kingdome of God. For this cause therefore I asked you how you were affected under your pouertie.

And nowe Fraillie consider and weigh this sentence of the Lord. For inough it is of it selfe, if our incredulitie bee not monstrous, to comfort the heart of any man or woman in the world, men in the midst of all theyr worldlie wants bee they neuer so great. Yet hath it annexed for our further ioy the consent of other places many, and experiences of the same in known examples not a few. As, If thou lende to my people, that is, to the poore, I will blesse thee sayth the Lord. The Lord deliuereth the poore in all his afflictions. The Lord will be a defence vnto the poore, euen a refuge in due time of trouble. He remembreth and forgetteth not the complaint of the poore when he maketh inquisition for blood. The poore shall not alwayes be forgotten, neyther the hope of the afflicted perrish for euer. Lord thou hast heard the desire of the poore, thou preparest their hart, and thine eare hearkeneth thereto, He hath not despised the lowe estate of the poore, but they shall eate and be satisfied, I am poore and in miserie, but the Lord careth for me. Better is the poore that walketh in his vprightnesse, than he that preuerteth his wayes though he be rich. That which is to be desired in a man, is his goodnesse, and better is such a poore man than a lyer. God regardeth the poore and is theyr strength. And vnto whom againe saith the Lord shall I looke and haue regard, but vnto him that is poore and of a contrite spirit and trembleth at my words. The spyrit of the Lord is vpon mee and hath annoynted me to preach the Gospell to the poore. And the poore doe receiue the glad tydings of the Gospell. Call the halt and lame and poore to the supper. And hath not God chosen the poore of this world sayth Iames, &c. with a number such like testimonies. The comfort wherof if they be rightlie considered, and the blessing of them vnto our hart by humble prayer begged at the Lordes handes, no tongue of man is able to expresse. For the Lord our G D is not a man, that hee should repent, nor as the sonne of man that hee should change: but if hee loued the poore when these things were spoken, hee loneth them still, and to the

Exo, 22, 25.

Deu, 15, 10

Iob, 26, 15.

Psal, 9, 9.

verse, 12, 18

Psal, 10, 17.

21, 23, 107

22,

Prou, 28, 6

22,

Esay, 25, 4,

66, 2.

Luke, 4, 18

Math, 11,

Luke, 4,

Iames, 2, 5,

ende hee will loue them : and if he regarded them, he forgetteth not vs, and euen amongst our selues, if hee see you, hee beholdeth also me, and if he comfort me, he will do no lesse for you, for there is no respect of persons in his eyes. Yet ad vnto these the experience of examples, and they will be moze swete. Naomi and her daughter Ruth, how did the Lord regard, blesse, comfort, and pro-

1. Kings, 17

uide for : The poore widow of Sarepta whose meale and oyle were at an ende, and yet the dearth fortold much to come, howe regarded hee and fed during all the time : The other poore widow

2. Kings, 4,

also helped by Elisha to pay her debts, and to liue after ward with comfort of the rest, howe sheweth it the care of the Lord ouer the poore that are godlie, and howe nightlie should it increase our

Tob, 4, 21,

faith : What an example is old Tobiah and his familie, and what a speech of sayth was that to his Sonne : Feare not my Sonne be-

cause we are made poore : for thou hast many things, if thou feare God and flye from sinne, and doe that thing which is acceptable vnto him. How loued the Lord the offering of the poore widow

that cast in but two mites : How chose hee Disciples, and followers of his truth euer of the poorer sort : How chose he his parents of the very meanest certaintie of a multitude, and howe himselfe

hath he honored the estate of godlie pouertie, for our eternall comfort, hauing not so much in this world as the Foxes and Birdes : bozne in a stable, wrapped in rags, layd in the manger, and yet

the God and Lord of heauen and earth, and the disposer of all the glorie in them both. O my hart and hand, how is the one too narrow to conceive this heauenlie swete, and the other unable to lay

downe but euen that little that I doe feele : Shall any worldly want make vs thinke God loueth vs lesse, when we see the most

loued that euer was in the greatest want : Shall any discountenance, disfauour, discredit, causelesse, shall any smubbes, checks, taunts, scozne, contempt, rumors, or the very power of the spite

of hell drive vs out of hope in our gracious father, when we see examples in his dearest of them all : O Frailtie, Frailtie, open thine eyes, loke vpon thy God, weigh his nature, marke his dealings

with his dearest, heare his promises, make him no lyer, but gather strength, increase hope, and the Lord in mercie graunt it to vs euer. Let the chaunges and chaunces of this world be what they will, or rather what it pleaseth God, let our orderly walking in our places with true paines, hart, and meaning, with due care,

fulnesse;

fulnesse, with no braggistinesse, by earlie, by late, and what
 soever meanes that god are to line and lay by by, for our selues,
 and ours, yet want their ende of such reasonable stoye as we de-
 sire, let vs neuerthelesse trust in our God, & hang vpon his hand,
 and neuer measure his fauour towarde vs by these things, for
 they are no iudges of it being as we haue oft granted to the wicked,
 and restrayned gentlie from the most beloued. Whelie let our
 pouertie make poore our spirits, and breake the secret priue of our
 hearts, and then feare not, we haue a warrant of truth: Blessed
 are the poore in spirit, for theirs is the kingdome of heauen; and a
 broken and contrite hart. O God thou shalt neuer despise. The co-
 ntrarie no we might as greatly bee amplified to our comfort, if I
 thought it needfull. For as his mercifull promises are many and
 sweet (as we haue heard) to the poore, so are his fearefull threat-
 nings to the rich not a few: and as great is the good y^e is wrought
 in the childe of GOD by this crosse of want, so fearefull are
 the faults that are giuen into the soules of many by theyr stoye of
 wealth. Let it suffice to marke what this same our saviour saith
 by the mouth of Luke, and opposeth ouer againe the promise spe-
 ken of now alreadie: Woe be to you that are rich, for you haue
 receiued your consolation saith he, & after him his Apostles Iames
 againe: Go to now yee rich men, weep and howle for your mi-
 series which shall come vpon you: your riches are corrupt, & your
 garments moth-eaten: your gold and siluer is cankered, & the rust
 of them shall be a witnes against you, and shall eat your flesh as
 if it were fire, &c. And Paule againe, Gain is not godlinesse, but
 godlinesse is great gain, if a man be content with that he hath, for
 we brough nothing into the world, and it is certaine that wee can
 carrie nothing out. Therefore when we haue foode and rayment,
 let vs therewith be content: for they that will be rich, fall into tem-
 ptation and snares, and into many foolish and noysome lusts, which
 drowne men in perdition and destruction. For the desire of monie
 is the roote of all euill, which while some lust after, they pierce
 them selues through with many sorrows. But thou O man of
 God, flye these things, and followe after righteousness, godlinesse,
 sayth, loue, patience and meeknesse, fight the good fight of sayth,
 lay hold of eternall life, &c. By all which we see as euidentlie as
 againe that honour, fame, poore, pompe, wealth and abundance
 in this world, are no sure witnesses of Gods fauour, and therefore
 the

the want of their no sure argument of the contrarie, but the ende and very truth is this, if we feare God and bee poore, pouertie is great gaine. And if further the Lord goe with vs, and make riches also increase, yet may we neuer set our harts vpon them, for there is no sure comfort in them. And thus mee thinke Fraillie for this first griefe there should growe comfort, and you should no more be contented. For certainly, certainly, as God is God, or trueth truth, pouertie is no token of Gods displeasure to all, but a singular meanes of much goodnesse vnto many, and thus much onelie of it at this time. The Lord giue vs profit by his promises.

Comfort against vncheerfulnesse and sorrow, the second temptation.

Vpon the
Lords pray-
er in the sixt
petition,
reade more,
aswell for
discomfort
by sin as o-
ther world-
ly heauines
that will
sometimes
take one, &
as it were o-
uerwhelme
vs.

Your second temptation you say is this, the heauie weight you feele of your finnes, and the continual sorrow and griefe, that is annexed and ioyned herunto. For comfort and stay whereof I seeke no further, then to the place of Mathew named before.

For euen there also in the very next verse is this assault beate back, and heauiely made up, bring in Ihesus Christ, as a thing that greatly shoulde goe about to shake his childrens faith. What therefore you thinke your miserie, he maketh your happinesse: and what you thinke your woe, he maketh your comfort sure and certaine. Blessed (saith he) are they that mourne, for they shall bee comforted. Which mourning can no wayes bee meant but of such as now yours is, if it arise (as you affirme) by sight of sinne committed against your God, whom yet you loue and hope in, though it be with much weakenes. For worldly sorrow (saith the Apostle) causeth death, but godly sorrow causeth repentance vnto saluation not to be repented of. Worldly sorrow ariseth vpon outward griefes, or sight of outward punishment earthly, and godly sorrow vpon sight of sinne committed against a mercifull God, and a good God, tenne thousand times deseruing better seruice of vs, and who yet will be mercifull, if wee repent and amend. Wherefore the end of the one is nothing but desperation and woe, if the Lord doe not speedilie help, and the end of the other as you heare euen Christ himselfe say, is happinesse & comfort: which that you may yet more firmly feele, and to greater

top with both hands apprehended, let it not bee tedious in a few examples to behold the truth of both.

Did not Caine sorrow and sadly cast downe his countenance when he perceived a regard given to his brother, and not to himselfe? pinched it not his hart within, when God gave sentence of him? We see it evidently, and yet neuertheless we know with all, that the Lord abhorred him.

Did not Esau mourne, when he wept for Iude, and dubling ouer his speech to his Father, so exprest the passion of a payned hart within him? yet founde hee no place to repentance sayth the Apostle, though hee sought it with teares, but was reled as a prophane person notwithstanding all his sorrow.

What griefe griped the hart of Saul think you, when he saw his Arme spoiled, his three sonnes slaine, himselfe soe galled and wounded with the Archers shot, when he desired his Armoz better to thrust him through with his sword, and for want of his assent, was glad to do it himselfe, & so become his owne destroyer? Was this no sorrow and griefe? Yet not blessed, but cursed such mourning and such mourner.

What horrible hell of despairfull griefe battered the hart of Achitophel that famous Counsellor, when he saw the distress he was in, and for ease and end of that heauie burthen, was glad to conclude his owne shamefull confusion, to put his owne heade himselfe in the halter, and to hang himselfe: Tell me, thinke you, before euen seas of sorrowes had touched and wrought within him all kinde of comfort away? No certainly, but such ruffall was heere euer heapes of ruffall conflicts and contentions before the, and therefore we see some sorrows farre separated from the promise of Christ in this place.

To conclude, what woe or woyme thinke we, did gnaw the hart of Iudas, when the guilt of cruell deede did presse his soule so sad, that neither reward receiued, nor any kind of conceit either of God or man, could stay his handes from finishing his owne life? Yet a cursed woe, we know, and as farre from the gaine of this promise heere, as sinne is seuered from a vertue.

Now of the other part wey the sorrow that you are in, if you tell me true, and marke the issue of it. Blessed saith the Lord Iesus is it, and blessed are they that conceiue and feele it, for they shall be comforted. And then in his word he affordeth examples to

Gen. 4.

11, 12.

1, Sam. last.

2, Sam. 13,

23.

Act. 1.

Psalms, 6, 6

to shew the truth by triall of this promise. David mourned for the multitude of his iniquities, and remained mourning as hee saith, all the day long. Every night he washed his bed with weeping, and fasted his couch with tears. The sinnes of his youth stung him, and the sinnes of his age grieved him: his knowne offences made him full woe, and yet his secreete sinnes remained terrible. Now the ende of all was comfort according to this promise, and blessed David that euer he felt with griefe so much his greuous transgressions. The like did Manasses and was comforted: the like did the Publican, and was comforted: the like did the Prodigall sonne, Marie, Rahab, Lot, Noah, and all the rest of saued sinners since the world stood, and were comforted. Now the promise is made and offered as hartlie and freely to you, to mee, and to all that euer will take helpe of it, as euer it was to them.

Rom, 15, 4.

Luke, 19,

Rom, 9,

Psal, 74, 9,

Mich, 7, 2,

Luke, 6,

For whatsoever things are written afore time, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. And therefore Fraile is awake, and wipe thy dazeled eyes, behold the ende of sence of sinne and sorrow layed there; but: it is happinesse, it is blessednesse, and it is certaine, sure, and lasting comfort, if God be true. The like may be sayde of that sorrow also that ariseth not vpon our owne, but other mens miseries, as for the wants of the worlde, for want of fruits when it is had, for heresies, diuisions, and schismes in the Church, and such like: for this is a goodlie sorrowe, and shall be comforted. A doctrine so swete as no pen can lay downe. So wete I say to all, and yet euen most swete to the ministers, to whom it was chiefly spoken: for he lift vp his eyes vpon his disciples sayth the text when hee spake these things, as knowing what store of sorowes should arise vnto them by reason of theyr calling. And therefore let them take it in the name of God, as it is offered to them, and claspe it in their armes so hard to their hart as all the woes in the world may not lose their hold from it. For the truth hath sayde it, and experience trieth it, they shall loue and not be loued, they shall labour and not be liked, they shall serue at the Altar and but poyseth line of the Altar. Their pietie shall be hypocrisie, theyr zeale, choller: their heate, yough: their prayers shall not profit, their watchings wast, and their fastings do no good, but sinne shall still reigne, iniquitie abound, the greater part remaine vncorrupted,

for many sinnes you could hope of mercy, yet for so many you can, not, but a heape together beareth you downe, when many single ones could not doe it. This is the worst you can say, and this is ill enough if God giue not faith: yet see howe all this is nothing, where this promise is marked. For euen this sorrow, this mourning, this discomfort and griefe that you haue conceiued by ruining of your life, is a sure token, that you are the Lords, and that he hath mercie for you, if you will not stand in defence of him, but be of good hope he seeth you.

And my worde is no worse then the Lords owne words, Blessed are they that mourne, (for their sinnes and transgressions, for their wants & weakenesse, and for their lose course in the waies of so good a God) for they shall be comforted. Shall hee say blessed, and you say cursed: shall he promise comfort, and you say you are cast away? God forbid. Remember what the Spirit saith in the 1. Iohn. 5. 10. Hee that belecueth not God, hath made him a lyer. And therefore conclude with your selfe and be cheered with it, were there no more promises (which yet are many besides) of mercie vnto sinners, yet were this sufficient to stay the weaknes of any, if the Lord be in them to giue them faith in it, that God of truth hath pronounced happines to this woe, and intailed surely a certaine comfort in time to descend vnto this sorrow. Many more I say are the promises of God, and many more are the places of comfort in this your case, but my leysure serueth not nowe to make a treatise of a conference: and when enough is saide, why should you not be satisfied? God hath spoken it, the power of hel cannot disproue it, and you should beleue it, and I doe end with it, happy are you, or any man or woman in the world, if you feele your sinne, and sorrow for it, so that you will beleue. For you are not a cast away, but you shall be comforted: you wepe now, but you shall laugh, and you shall feele the performace of the words of Dauid, Psalmie 126. 5. They that sowe in teares, shall reape in ioy: and they that goe weeping and carry precious seede, shall returne with ioy, and bring theyr sheaues with them. Whereas the same God saith with a thundring sound, Woe be to them that laugh now, for they shall weep. Woe be to them that in this life stretch themselves vpon their beds of Iuorie, sing to the sounde of the viose, and drinke their Wine in bowles of gold, without sence and sorrowe for their sinnes: for the day will come when theyr

swete

med, and they for all their loue, labour, and true faithfulness be reiected, and contemned in the ende. Whereupon what woe doth grow to the soule that sauored any truth of meaning, loue to God, or god will to men, let them iudge that haue felt, or whose wise domes can wey what the Lorde hath not giuen them tryall of in themselves. Souerelie such it is, as is able to make the merkeless Moses plead with the Lorde and aske why he so bereth his seruant with an vnthankfull charge, and commaundeth to carrie in his bosome as a nurse the suckling childe so peruerse a people, as though he had conceived them or begotten them al himselfe. Such as is able to make Ieremie crye in the twitching torment of hys minde. Woe is me my mother that euer thou bare me, a contenti-ous man, and a man that striueth with the whole earth. I haue ney-ther lent vpon vsurie, nor men haue lent me vpon vsurie, and yet euery one doth curse me. O Lord thou hast deceiued me, and I am deceiued, thou art stronger than I, and hast preuailed I am in deri-sion daylie, euery one mocketh me. For since I spake and cryed out of wrong, the word of the Lord was made a reproch vnto me: and therefore I will make mention no more of thee, nor speake any more in thy name. But here is a comfort to stay all impatiencie, and to continue their course in seruing of the Lorde in theyr cal-lings still. Blessed are they that mourne, for the want of the feare of God in men, for their sorrowe shall haue ioy, and they shall bee comforted at the last. And in the meane tyme Elie his spech is mete for euery one: It is the Lord, let him doe what seemeth good vnto him. And behold heere am I, be it vnto me as my God will. Thus may the ministers applie this promise. And for you, Frail-tie, or any one in your case, I pray you also consider how it fitteth you. For what can you say now, growing vnder this griefe of yours, traueling and heauie loden with your sinnes, what can you say, I say, if you say your worst, but euen crye out vpon the fulnes and folowies of your iniquitie, vpon the ripenes and rot-tenesse of your sinne, saying your life is losse vnto you, and there is no lay vnder the sunne, that you can conceiue of any thing by reason of your sinne? For you haue bene an Idolater, a blasphe-mous swearer, a Sabbath breaker, a disobedient child to parents and subiect to prince, a murderer malicious and spitefull, an adulterer wanton and light, a theefe deceitfull and vntrust, a false witness, an euill thinker, and what not? And therefore though

Num, 11.
12,

Ierem, 5, 10

Ierem, 20, 7

1, Sam, 3,
Luke, 1, 38.

sinnet shall want, and what hath not earst bene felt, shall smart and sting, and burne no lesse then the fire of hell, and strongest benome of destruction that euer was or may be. God therefore giue vs faith, and what feeling of sinne it pleaseth him. For thys fleshy peace, and securitie within vs, is no token of loue, and the contrarie wakening, griefe and woe, is nothing euer to dismay vs. Amen.

Strength against the heate of affections, the third temptation.

Your thirde assault ariseth of the diuers iniuries and sundry wrongs that you sustaine abroad, without redresse or reuenge, together with the vndutifulnesse either knowne, or imagined in your owne household and familie, whereby you are diuened to greater impatiencie often the may stande with the liking of your God whom you serue, and whereby indeed, as you say, if you leaue it not, you know you doe draw vpon you the heauie and angry hand of him. For helpe whereof goe no further, but euen to the verie next verse following in the same Chapter of Mathew, and marke it well. For well knew the Lorde, that as they that feared God, and haue not a gaping conscience to swallowe for gaine horrible things, are both more subiect to pouertie with the companions thereof, and also more occasioned to mourne in respect of theyr owne causes and other mens, as also in respect of many checks, taunts, and unkindnesse, which they shall indure more than o-thers vpon whom this flattering world sheweth and laugheth, and in whom a lulled conscience offereth sight of little euill in them, and therefore needed to be armed against them, as I say this hee knew, so like wise aswell did he foresee, that these causes publike and priuate, of impatiencie & discomposure in affections, shoulde arise vnto his children, and therefore provided for it also. For cast your eyes about the world a little, and view the course of things, and are not the godly, harmlesse, & quiet men often in this world reiected, and wronging and pinched at for this thing and that, when more contentious natures are let alone as theyr will to deale withale? Hath not the true meane often a shord turne done before others that are worse disposed? Hath not the voyce of truth pronounced it

A conference betwixt

it of those that be his, that in the world they shall be wronged and hated and persecuted, and so saith: Wherefore if for this also he had not left us counsell, our way had bene harder, and our fall shoulde have bene greater, by these occasions. But like a wise teacher, and a good God he hath done it as I say in the next verse there, and commendeth unto us the rule of our nature and the victorie ouer our affections be the provocations neuer so many to the contrarie, setting a crowne of happinesse vpon the head of that glorious vertue in these wordes. Blessed are the meeke, for they shall inherit the earth. Nowe the meeke sayth a learned man are they, which are not easilie provoked with iniuries, which are not shoyt and trassie vpon euery offence, but are readie rather to suffer any thing than to doe the things that the wicked doe, men and women to conclude that resist not euill, but ouercome euill with good. Yet more fullie such (as an other saith) as are not of nature feare, and desirous euer of reuenge, but milde, tractable, courteous, soft, and gentle, easilie forgiving a wrong, if it be done vnto them, hating chidings, contentions and strife, readie to giue place to euery bodie, and choosing rather with a quiet minde to commit all to God, than with intemperate heate to pursue his owne right. Blessed are these men and women saith the Lord, and happie shall they be, the earth is theirs, and the commodities in it, and they shall inherite them. And why so may you either say or thinke? Surely because this is not flesh and blood in them, but an heauenlie alteration of crooked nature by Gods renewing spirit. For flesh and blood cannot brooke wrongs, but a man and woman wrought in an other mould by the working grace of God, can and daylie doe. Nowe the Lord worketh this in none but in such as shall neuer dye (for this sanctifying spirit is the pledge of election) and therefore blessed are the meeke. O Frailie then, what a place is this to helpe your infirmitie withall, if you will in deede consider of it earnestlie? You can not forgive, you cannot forget, you cannot be stricken, but you must strike againe, you cannot be wronged by word or deede eyther abroade of others, or priuatie of your owne, but by & by you forget your selfe, your place, your calling, your God you serue, and a number other needfull things to be regarded, and you are as hot as fire for a time. But in deede you must doe other wise if you liue for ever, as you see in this little sentence. For the Lord hath giuen it out and charged his

A conference betwixt

reckoneth the contrarie, choller and hate, whereupon wee see our selues (as cleere as the sunne) may see, that if the Lord vouchsafe us this change of nature from bitter to sweete, and from angry to meeknesse, there is no more comfortable cry can happen in this earth vnto our soules, that they are the Lords. And if wee do not, then as mightily minnstreth it an argument againe of woe, alas, and endlesse woe vnto vs.

Mat. 11, 29.

Secondly, to be meeke is a true imitation of Christ, for Learne of me, saith he, I am meeke and lowly in hart. But hee that treadeth the steppes of this Lord and God, shall neuer die: and therefore blessed are the meeke. Contrariwise, to bee hastie, furious, and intemperate, is to followe Caine, Esau, and all reprobates, which who so followeth, shall neuer line, and therefore cursed is the contrarie.

Thirdly, the Lord careth for vs if we be meeke, and watcheth ouer our wrongs, seeing all the words and deeds, & very thoughts conceived against vs, and the Lord will pay our debts if we leaue it to him, and iustle him not out of his throne, sitting downe our selues therein, as Iudges and reuengers of our owne causes. He knoweth our vprising and downe lying, he is about our bed, and about our pathes, and speeth out all our goings, and saith hee not when we are wronged? He hath taken a reckoning of the verie hayres of our heads, he putteth our teares into his bottle, and are not our wrongs thinke we, noted in his booke? Therefore how shoulde we our selues learne to be meeke, to forgive, and to refer our selues ouer to him, sith wee haue such a Iudge? The Wife whilst her husband liueth, quieteth herselfe from forren toyles, and leaueth all incombzances to him, for he careth for them: but if he by death depart from her, then she herselfe, because shee hath lost her ayde. Now we, if we be indeede as we thinke wee are, the children of the Lord, we are the spouse of an husband that neuer dieth, but in life is permanent, in power sufficient, in care still vigilant, and therefore how shoulde this consideration kil our affections, mortifie our hastie harts and hands, and alter vs daily to an heauenly temperance, patience, and meeknesse? The Lord is our aduocate to put vp our case, the Lord is also Iudge to geue sentence of our wrong, and Frailie, then how can any escape that hurteth vs, if we woulde be meeke and leaue it vnto him? Spee thinke, mee thinke, I could euen dwell continually in thys consideration,

his Ministers to the end of the worlde with a bold Spirit to pro-
 claime it to his people, that blessed are the meeke. Now they that
 do as you do, are not meeke, and therefore you see the conclusion
 how sharpe it is, they shall neuer be blessed; and if not blessed, they
 necessarily wretched, woful, and cursed. Wherefore I say againe,
 I pray you let it be regarded, and thought vpon very earnestlie.
 For truly mee thinke it moueth my selfe very much. And though
 I see in the scripture many other notable places sounding forth
 the same, and many reasons conuincing by forcible conclusion the
 necessitie of it, and many examples of the tryed good that hath
 growne thereby, yet as to others God giueth a greater conceit of
 one thing than another, so this to mee I finde more piercing then
 the other I must needs confesse. And yet because euerie man is
 not my selfe, and you especially Fraillie are not Faith, though my
 daily companion in the worlde, least I should misse of helping you
 by ministering nothing but mine owne medicine to you, I pray you
 consider also of the course of other scripture touching this matter.
 And first you shall see no calling amongst men wherunto **the Lord**
 by name hath not intoynd this temperance of affections & sweet-
 nesse of nature, which now I speake of. If they be ministers, the
 scriptur saith be, them that be contrarie minded with meekenesse. ^{2, Tim, 2,}
 If they be Magistrates, it is likewise intoynd them. And make ^{25,}
 uelle especially beautifieth them that are in authoritie, saith Chri-
 stollome. If they be neither, whatsoener they be, walke worthy
 of the vocation wherunto God hath called you, saith the Apostle,
 with all humblenesse of minde, and meeknesse, and long suffering,
 supporting one another through loue. And David giueth a rea- ^{Psalme, 25, 9}
 son of it, For them that are meeke shall he guide in iudgement, &
 reach the humble his way. And is this a forcelesse reason? What
 which beautifieth euerie calling, and euery person, shall it not
 beautifie you, thinke you? And that which is forbidden to euerie
 one in so expresse plainnesse, can you thinke the Lord will ever
 allow in your selfe? Surely he will not, and therefore knowe it
 and thinke of it, if you please the Lord you must be meeke.

The reasons I spake of be these and such others. First the A-
 postle in his Epistle to the Galathians, reckning vp the fruites of ^{Gala, 5,}
 the spirit, which neuer appeare in any truly, but in such as shalbe
 saved, reckoneth this as one amongst them, to be meeke, and a-
 mongst the fruits of the flesh, that shall leade vs vnto death, hee
 reckoneth

C

reckeroneth

consideration, it is so comfortable. What madnes should meene vs
 to harbour our hurt, to hatch vp our harme, and to keepe matters
 boyling and seething within vs vnforgiuen, and vnforgotten, whe
 we haue such a Judge: God strengthen vs and giue vs victorie of
 our selues. But why Fraillie, standest thou yet so mute? Wela-
 nest thou not all this? If thou dost yet hang in the bypers of the
 unreformed passions, ad heereunto come further proofe of passed
 practise, and experience, and let that as mightie to perswade, con-
 firme and conforme thee to this vertue, if it be the Lords will.

The Israelites in Egypt oppressed and harmed, could not with
 right counternaille might, but as patientlie and meekelie as God
 made them able, abid it, and cryed vnto the Lord, and what sol-
 lowed: The Lord heard them, Moses was sent, they were deli-
 uered, and Pharaoh with all his host drowned in the sea. See
 with your owne eyes the reward of meekenesse.

David oppressed by Saul his father in law, whom at home and
 abroad hee trulie serued and honoured, sought no reuenge, but
 euen refused it when it lay before him, and with all meekenesse,
 mildenesse, and patience committed it to the Lord, and Saul had
 his punishment, David the kingdome.

Jacob being threatened destruction by his brother, conceived
 not by and by the like towards him againe, but leauieth his Coun-
 trey and fathers house, putteth vp the wrong, possesseth his spirit
 in patience and meekenesse: and what ensued? The Lord was
 with him both day and night, the Angells of heauen are his ser-
 uants, the Lord giueth him wiues & wealth, comfort and strength
 every where, and Esau liueth to dye for ever, as the fatted Oxe is
 prepared for the slaughter.

Ioseph horrible slandered for his faithfull seruice bare his
 greivous crosse meekelie, and honour to his ende, euen great and
 rare honour. What of ours then, where are they? What a God
 serue we, whose merite vpon meekenesse hath thus shewed it selfe
 beside in maners moe? Shall it not moue vs? Shall it not pearce
 vs? Shall it not chaunge vs? God forbid we should be sence-
 lesse, and therefore you see Fraillie what must be done, and what
 soueraigne helpe the Lord layeth downe for your infirmities, be
 your occasion publike or priuate, at home or abroad, with many
 or fewe, affections certainlie must be bideled, and euen sought
 withall till they yeld and become more quiet: otherwise we run

C 2

vpon

That wee
hurt our
selues also
in earth, by
heate of al-
fections.

upon our ruine both in heauen and earth. For the one thus as you
see is proued, & trulie the other is as true. For what government
are they worthie, that will not gouerne, as they possible can
themselves well: What truth can they know, that cannot abide
to heare indifferentlie both parties? So, euery man shall frame
himselfe to their humours till his turne be serued, and truth shall
neuer dare to appeare befoze them. What daunger can bee pre-
uented, or what guilefull guest can bee discovered, when heate
doth thunder out threates, ere the time serue to take knowledge
of the matter: The enemy is armed, the friend is discouraged,
and iudge your selfe then howe strength is impayzed. What ser-
uant, if God rule not in him mightilie, will trulie serue, where
comfortable countenance eyther giueth not hope of conuenient
rewards, or at least presentlie accepteth, what is done, in fauour:
What one that hath any gistes, friends, or abilitie, will euer a-
bide with a louing and true hart, where reproches and discomforts
are his daylie death? So, no, it will neuer be, nor it cannot be.
Well may a woorldlie minde in regarde of passed time and charge
make men rubbe out and carrie coales till they can doe better, or
may get a cheate, but the hart being alienated, and the true faith-
full kinde affection that is aboue gold, woorne away with often re-
bukes, which being not digested sende by at times as tokens of
their remaining a bitter tast, all is but holow, all is but in regard
of themselves, and if time should serue to mende them, God knowes
how their snubbed harts would call their snubs to remembrance,
whereas meekenesse, gentlenesse, comfort and countenance ma-
keth a servant true in his dealings, painefull, willing, constant
in his place, and readie euen to dye in the seruice of them whose
louing blage hath pearced his soule with a permanent affection if
he be of any good nature, & if he be not, the same vertue of meeknes,
watcheth, lokeeth, heareth, and considereth all things wisely, not
betraying himselfe till he haue found indeed a holow servant, and
then wedeth out iustly so ill a member. Wherefore I say againe,
whatsoever your occasions be of disorder in your affection, be they
at home or abroad, trulie Fraile, fight with your selfe, and neuer
suffer your infirmities to preuaile. For God requires it: and euen
woorldly wisdom requires it, & the berie hard things are made
easie by some life. Now you haue a God to help you beside vs, who
with his blessed mouth hath promised helpe, and with his mighty
Spirite

Spirit shall assist you, if you pray: Fraillie. Adagio. The first of the

Yes buy the counse of the world for nothing for each counsell
For I tell you now, a day, who suffereth a whole, shall suffer more;
and who putteth up one wrong, shall put up twenty more and
live now, say they get, or keep, if they be so gentle as you would
haue them.

Faith. I pray you, what is the meaning of this?

O Fraillie, howe are you deceived? And howe will I shew
all your speeches of your nature: I pray you rest mee, I would
say to you be meeke; and I will comforte thee in thy
woorde, both with sufficient maintenance and continuance in
the same, be the prauises neuer so perillous against thee, would you
not beleue him?

Fraillie. I pray you, what is the meaning of this?

Yes, for I know he is able to doe it, if he say hee will doe it, and
I am not yet so weake to doubt his power.

Faith. I pray you, what is the meaning of this?

Werte well, and I pray you what followeth in this verse of
Christ which now wee handle: Is it not a flat promise that the
meke shall inherite the earth: If you will then come to your
speech, and beleue the word upon his word, do it now then any
euer hereafter, for heere you see his promise. The whole worlde
may rage against vs, and yet shall wee inherite the earth in de
spight of them all, if we will be meke.

What is, wee shall both get and keepe that portion which the
Lorde thinketh meete for vs, will they will say that we trouble
vs: neither euer shall the force of the further prauise against vs;
then shal be good one way or other for vs. Blessed Father be hea
den, what a promise is this, and howe contrary to mans reason
and sence: yet repeated ouer and ouer in the scripture for further
assurance as you may see, if you reade but that one place the
37. confirmed to vs by Paul, who saith hee had nothing, and yet
possessed all things, and by the experience of all the good that e
uer was. Therefore euen a thousand times marke it fraillie and

lay it vp. The world pittieſe theſe miſerable ones, and calleth them
 Good ſoules: but the Lord bleſſeth them, and his bleſſing maketh
 wiſe. The world indgeth miſkenes the very high way to bragg-
 rie, and yet you heare the Lord euen ſhatlie ſay, they ſhall inheriſt
 the lande that haue the ſame, were all the world againſt them.
 Therfore to goe no further, conclude now with your hart frail-
 tie, to vſe this remedie of the Lords, laide downe to hyde fraile
 affections and truſt his word. Certaine now you ſee it is, for the
 Lord hath ſaid it, Bleſſed are the meeke. And euen by that holde
 that I for my part haue taken of this promiſe, I pronounce vnto
 you againe, that the very day and houre of your birth you may
 bleſſe, if the Lord giue you victorie ouer your affections and make
 you meeke: and ſo I leaue you to his mercede.

The fourth temptation, ariſing of want of iu- ſtice in our cauſes. &c.

Frailtie.

I Can not deny, but your perſwaſions are vpon true warrant, and
 they ought greatly to moue, yet mee thinke you doe not fullie
 marke my caſe. For if I ſought any thing eyther at home in my
 houſe of my familie, or abroad in the world of others, which were
 not both meet for a Chriſtian to demand, & in truth mine owne
 ſtat right, I could ſee mine anger to be faultie, and patiently learne
 to put up the matter I muſt in time. But I tell you *Faith*, I do not
 ſo: I ſeeke nothing, but, as I haue ſayde, mine owne due, what I
 ought to haue, and what I truly pay for: and therefore I tell you
 in this caſe my choler hath more warrant then you well mark. For
 it would touch any body to looſe his right. And a man were better
 out of this world, then to be robbed thus of iuſtice and lawfull fa-
 uour, as I am. It makes mee wearie of my life: and I tell you I
 ſeeke it ſtill within mee, euen to ſtrike hands with the wicked, &
 to doe as men may like me, that I may be quiet.

Faith.

Worthly Frailtie, ſoftly, your tongue tumbleth too ſoft, and
 your nature I tell you plaine, breatheth out too much. Shall I
 looſe

in my labour with you, and preuaile nothing with either speech
 or god will: Are you not ashamed with this affirmation, that if
 you sought any thing vnlawfull, you could beare in mannes the
 penall: Why no thanks to you, this could a Turke or Heathen
 say, and almost the deuil: common reason would make the m.
 But I tell you, except your meeknesse exceede this, you shall ne-
 ver be saved. For the scripture is plaine, there is no paine to be
 patient, when a man deserues of man his paine, but if when we
 do well, we suffer wrong, and yet be meeke and patient, this is
 acceptable to God, saith the Apostle. And euen in your very case
 of lutes and demaunds, that are but right, if iustice bee not had,
 yet must this vertue of meeknesse remaine in vs, as may eu-
 idently appeare in the very next verse of Matthew. For there the
 Lord shewing the nature of fraile flesh, how it would startle and
 frowne at this matter, and be tempted by it to forsake his truth,
 as it were of purpose hitteth your obiection on the mouth with his
 hand, and hideth it stand backe, as not worthy to appeare and
 be heard: For (Blessed saith he) are they that hunger and thirst af-
 ter righteousness, for they shall be satisfied. That is, blessed are
 they that notwithstanding they so moderate their desires, as ne-
 ver they take or wish but what is iust and right, and their owne
 due debt, yet as hungrie and thirsty line in patience and chastite
 be satisfied with receipt of iustice for their owne. Blessed I saye
 these, and they shall be satisfied. Where you see euen with both
 your eyes, except you will looke, that riue in our owne right
 we must want right sometimes in this world, and yet must we
 make no godlie and faithfull will. And in the end we shall be
 satisfied, epyther of man, or God, or both, as shalbe to be seen.
 Therefore fraillie, if it be possible cease to be Fraillie, and governe
 affections by these shewte promises of eternall truth.

So waite of iustice, no wrongfull oppression, no crooke and
 triconditionable dealing of men, must make vs fall out with our
 God, or strike hands with the wicked. God forbid. What we serue
 God no longer than he will rule his wisdom by our wisdom,
 and serue our desires little: But words be but words, and yet I
 tell you these words are true reason. notwithstanding, consider
 you for your confirmation, what godly men in the scriptures haue
 euer done: and if God will haue merke vpon you, reforme your
 nature to their allowed course. I pray you, if a man serue at the

Alter,

A conference betwixt

Alter, as it not reason that he live off the Alter, that is, if a man
 scape himselfe; his bodie, his minde, his goods to instruct people
 in the way of salvation, and require of them againe meat, drinke,
 and clothing for his paines, both he require a thing unreasonable,
 as both he demande any more than is his due right: Yet was
 Paul the deere servant of the Lord hunger and thirst after this
 righteousnesse, and had it not. For ynto this hawke, saith hee of
 himselfe, we both hunger and thirst, and are naked and are buffe-
 red, and have no certaine dwelling place, &c. Yet was hee meke,
 patient, and his affections orderly for all this, and yet he had not
 his right as yet.

1. Cor, 4, 11

2. Cor, 11,

What did David againe desire at Sauls hand, but that since he
 had vouchsafed to make him his sonne in law, he would likewise
 be him so; or at least as a true subject and servant, with safetie of
 life till he deserved worse: And was not this right and his verie
 due: Yet pleased it God David should hunger, and thirst for this
 righteousness, and not have it. And yet you see I say againe it was
 his right. What did Ioseph hunger and thirst for, but to be repu-
 ted honest, when he was honest, and not stayned with the crime
 which his soule abhorred: Yet did he want it. What did all the
 Prophets and Pastors desire, but Gods glorie to be increased;
 and their owne lives small when they deserved no death: Yet did
 they hunger, and thirst for this. What did Christ himselfe hunger and
 thirst for, but that he have lived, but the raising up of Gods king-
 dome in the hearts of men, and the salvation of their soules: Yet
 even this right and due to him, and this great and infinite good to
 men Christ was, could he not obtaine, but hungering and thirsting
 after it, was desired and foreseen, and in the end fulfilled. Yet were
 all these meke, and gentle, and quiet in their affections, notwith-
 standing all this, & never fretted themselves at the crooked course
 of a cursed world, but stayed themselves, and at the Lords hands
 they were all satisfied in the end, according to this promise. Ye
 have heard that it hath bene said, an eye for an eye, and a tooth
 for a tooth, but I say unto you resist not evil: but whosoever shall
 smyte thee on the right cheeke, turne to him the other also. Per-
 ceive yet further, they thus wronged in the world spake of meke-
 nesse, & commended it both to themselves and others. For Learne
 of mee, (saith our Saviour Christ) that I am meeke, and lowlie
 in heart. And whom shall he meeke (saith David) shall the Lord guide

Mat, 13, 38,

in

in iudgement, and such as be gentle, them shall hee teach his way.
 Wherefore I conclude if it pleased the Lord thus to deale with
 with his childe, and even with his owne here sonne yet satisfi-
 fying them in the ende, and hath in mercie made a saythfull pro-
 mise to deale no worse with vs in the ende, if we will be content &
 trulie then no want of iustice, euer in our most righteous suites
 and demandes, should make vs intemperate, but rather drine
 vs to this promise, and in it we to be content with all meekne-
 nesse, both of hart, tongue, and countenance, till the Lord see his
 time to satisfie vs. And I pray you Fraile consider of it. You see
 it with your eyes, your excuse is naught, be your right neuer so
 good, and your wrong neuer so great. But we cannot do what
 we should doe euer, and especially in these hard confusions. Yet as
 nere as we can, let vs be ruled, and draw to this heauenlie ver-
 tue daylie more and more of meeknesse and patience. If we will
 not, surely as we live, when the Lord hath tryed vs a while with
 mercie seeking our good and cannot bolye vs, he will at last scourge
 vs in anger, and fiercelie breake vs. If the iudge should say it, or
 any mortall man, be content and I will satisfie you, we should
 be grieved, and shall the God of heauen and earth so saying not be
 heard, trusted, and regarded? The Lord seeth his worke done
 vs: for other wise, if there be a hell, or he be a God, this intol-
 lerable contempt of so sweet a promise, and so sure a blessing will
 haue a searching reward at the last. I can say no more, Fraile,
 but bid you looke vpon his owne words, he saith you are blessed
 when you are oppressed for iustice of right, if you will be content,
 and you shall of his owne selfe be tryed and, I like sayth he, if you
 will murthere farre for it. Now if you will call him per to his face,
 and say you are miserable because you are so dealt withall, or not
 happie, neither shall it be better with you while you will leaue
 his way, & ioyne fellowship with the wicked, you may murthere
 your owne soule, and who can helpe it? But I hope better of you,
 and I will better to you, which you shall neuer misse if you will
 be meek. And so let the Lord worke with you, you see his word,
 and you know my minde.

The

The fifth temptation against mercifulnesse by reason of vnthankfulnesse.

Frailtie.

SInce then you are so playne and comfortable, I will yet further bewray my secrete assaults vnto you, if I shall not bee troublesome and craue your strength as in these, hoping when the remedie appoynted of God is vsed, it will preuaile with me. I doe then ouer and beside all these, hide many other infirmities and euen in any thing that GOD hath commaunded, something or other salt creepeth vpon me to slacke me from that durie, which I knowe to be inioyned me. As first in dealing with such as haue neede of my helpe as a good Christian should, trulie you will not belecue how the ingratitude of the world quencherh my hart, and stayeth my hand. For I see the course of men, and the naughtines of natures in these euill dayes. Let a man lend his poore neighbour something to helpe him withall, as God commaundeth, or let him euen gyue cleerely for euer to him, yet shall he neuer a whit be better loued of a number for it: but if he lend, be driven to sue for his owne: & if he gyue, haue rather vnkindnesse, & a raunting scornful speech, than any other commendable and thankfull consideration for his good will. Wherby I am often (I confesse my corruption) driven euen to the poynt of this worldly and wicked conclusion with my selfe, Let them sinck or swim for me, I will seek to lue my selfe out of all mens dangers, and I will neither borrow nor lend, gyue nor take, make nor meddle. Let other mens wants be other mens woes, and God helpe them, there are many wayes to make a man poore, though his hand be hard enough. Now this I knowe is vngodlie, and I was not borne to doe thus, yet *Frailtie* I am, and by reason of the monstrous ingratitude that the worlde aboundeth with, perforce I confesse it, I am often driven towards the Rock. Again, I see euery man, euen from the head to the foot, so giuen to hating, cogging, gloeing, lying, looting, smoothing, flattery, and dissembling, and so thereby to win fauour, to win wealth, to win friends and countenance in theyr dealings, that mee thinke I cannot stande any longer in the innocencie of a good conscience, but I must doe as they do, that I may get what they get. Yet know I this to be deuillish, but I am *Frailtie* by name, and I feare me by nature

sure I shall be no lesse. Thirdly, when any vnquietnes growes in towne and country, or any larring vnkindnesse, I see such hazard in dealing betwixt them, such subtilties and fetches to make a man a partie in that which his soule hated, and so to trouble him: and let the best be supposed, I see usually so small thanks gotten of eyther partie, but euen the contrarie, that I assure you, I sitte still, & let them bane the fire that made the fire, and themselves waste one another, and a thousand moe to for me, if they will. Norwithstanding, my conscience accuseth mee secretly, that this is not well doone of mee. And thus endangered without and accused within, mee thinke my case is hard and grievous. But I will not weary you with any moe of myne infirmities. For I euen shame to shewe you these, but that you are Faith, a friend where you take, strong and comfortable, and gaue me libertie to be thus bold with you before.

Faith.

In deede Frairie you are, when these things thus stowe vpon you, yet Frairie may you cease to be, by the grace of God, if you will diligently weigh what strength in the scripture is indited against them. For to begin with you first, and setting those of other scriptures passe, to keepe me still in this list of Mathew, evidently it may there appeare, that the Lord knew it would assault his children, and therefore uttered this sentence, no doubt of purpose to confirme them still, that Blessed are the mercifull, for they shall obtaine mercie. Wherein, if it were well marked, there is comfort hidden, euen sufficient against this vile suggestion. For shall the Lord of heauen set a blessing vpon the heade of a thing, and wee not be moued with it? Nay, shall it not mooue vs, then all the speeches or conceits in the world to the contrarie tending? What though a dull hart say, Let all men perrish, so I may be safe, or what though a thousand pollicies pyck to a private regard, aboue measure of priuate well-being, doe we not heare with our eares, and see with our eyes, the speech of truneth, which shall stand when heauen and earth shall fall, Blessed is the mercifull? Either then make God false, or this blessing assured to the vertueuer. And if it be assured, then neuer regard the conceits of a witlesse world, but consider the vertue in it selfe, and what it shall pull vpon you.

Then.

Psal, 37, 25.

112, 5.

31, 20.
Prou, 11, 26.

Then to the imagination of want that may grow by this grace, and to the sting that ariseth upon their ingratitude: whom we haue bene mercifull unto oppose the promise that followeth in the place. For they shall obtayne mercie. Doth a man obtaine mercie when he is in this world made woofe, and in the world to come no better? No, you know he doth not, and therefore it must needs followe, that this promised mercie implieth a greater good than euen can come harme by a liberall and mercifull hand in order, eyther in this world, or in the other, or in both. And it hath confirmation also of scriptures besides. I haue bene young (saith the Prophet David) and now am old, yet saw I neuer the righteous forsaken, nor his seeds begging theyr bread. But the righteous is euer mercifull and lepdeth, and his seeds is blessed. And againe in an other Psalmie, A good man is mercifull and lepdeth, and he shal neuer be moued, but had in euerlasting remembrance. Wherby it is plaine and plaine inough, that let the world and her chickens be as churlish as they may be, yet mercie is gainefull by the promise of the Lord unto the mercifull. And more should we regard, what our God lieth, loneth, and blesteth, than what with foolish inuicels getteth reward. Petrus haue said it hath his paye, as you may see by proofe in Job and others many, though not peraturd nor euen in all that are most bound unto it. Wherfore much thou shalt thinke we should contemne this rude nature of byreforned foolblongs, and let them be as unkinde, as ungratefull, and as peruerse as their corruption can make them, if the Lord soften our hartes, and giue vs this vertue of mercie, our reward is certaine: the bill of our blessednesse is signed, and we, as we could euer desire, assured to be gayners. Thinke it then feasible in your hart, if I may obtaine any thing of you, and beare not these things without any profit. Wonder the god promised in your minde, and wonder the truth of him that promisseth it, God of heauen and earth. If the god counteruaile your hart, as a thousand times it doth, your temptation is strengthened, and if he neuer deceined, that hath giuen his word for payment of you, it is more strengthened, but both of these are true, and therefore God giue you use of them, the blessing of mercifulnesse to all that truly make your helpe, is assured. This were inough then if you be not bitterlie fallen out with mee, and will credite nothing that Faith telleth you, to stay your steps in this godlie dutie of mercie, yet regarding

Math, 6, 6,
Colof, 3. 12

Note.

Luke, 6.

.87.1014

regarding your nature rather then the need of the thing, adde but
to all this, but some little be we in your mind of the vertue it selfe
in it selfe, and it may be you shall find strength increased by it. As
it not in his nature (thinke you) an assured vertue, that God ma-
keth ever any promise of reward vnto vs. We can make miserable
that the Lord saith, maketh blessed. We is it not euill enough to
continue you ever in the practise of it, that the Lord so often, so
earnestly, and so generally to all estates commaundeth it: sure-
lie it is, and therefore merry in it nature, is a most notable ver-
tue. Is it not to be honozed that maketh men in whom it is, so re-
nowned, as that all ages speake and write of their names and na-
tures for it? But this vertue of mercie hath bene such to many,
and therefore in all truth, a notable vertue. For prooffe of my as-
sertion, I let passe the multitude of the faithful, who either scrip-
tures or stoies, or present practise, as yet amongst vs honozable
speake and thinke of. And I remember you onely of his name,
whose nature in this action (being an Iew) hath often wel li-
ked me, Alexander the great. Whom when one Perillos humbly
besought to help him with some money, towards the bestowing of
his daughter in marriage, by and by he commaunded fifty talents
to be giuen vnto him: and when the man refused so great a gift,
saying, that ten talents would suffice, being told of it, he also an-
swered, that it becomed a good nature, not onely to consider what
an honest friend doth aske, but what his abilitie is well to spare
and giue. Thinking belike (which in truth is often so in deede,)
that either modestie, or feare, or some one regard or other, may
make an honest nature, not aske so much as in deede he standeth
in neede of many a time, and therefore good reason a faithful friend
should haue respect to such an one above his asking ever. What
not this a sweet nature then, and a notable vertue in this man?
We can any man reade this of him, and not loue and like him for
it? Great therefore is the praise of mercie and tender kindnesse
mercy. By mercie we resemble God, & proue our selues his chyld-
ren. For our heauenly Father is mercifull. By mercy we be-
come instructed, and as it were sinners vnto the Lord, to de-
liuer his gracious benefits to our brethren, and euer very equitie
requireth it at our hands, that if we finde mercy in all our needes
with God, we should not denie it in their wants vnto our brethe-
ren. For so saith the Lord to that euill seruaunt in the Gospell,
that

A conference betwixt

that he should have forgiven; because hee was forgiven himselfe, and shewed kindness to his felow, sith hee had founde it with the Lord himselfe. I ast of all, that fearefull threat of mercie euer to be denied to vs, if we do denie it our felues to others, shoulde strengthen and stay vs in this vertue for euermore. Therefore looke not I say againe vpon vns acceptance of our doings, but looke vpon the vertue it selfe, how it adorneth a man, how it commendeth a man, and how it maketh his name to shie both farre and neere in euery place. And looke vpon the sure reward that is promised to it by the Lord. If you be mercifull, you shall be blessed, if you be mercifull you shall haue mercy, if you be mercifull, you shall be rethorned, you shall assure your soule that you are the Lords, because you resemble his nature: and if you be not, both God and man shall curse you: Therefore be mercifull. This may encourage vs, and this will encourage vs certainlie. Finally, if the Lord be not quite departed from vs. But as it is needfull that this vertue should be in vs, so is it as needfull that it be righte in vs, for other wise we deeuie our selues, and we shall misse the reward in the end. And therefore, as I haue endeoured to stirre you vp vnto it, so it shall not be vnprofitable peraduenture altogether if I also direct you a little in it. Some then haue thought this vertue to haue beene deliuered in the word before, which we haue heard of wher the name of meeknes, but in deed they differ much. For meeknes then is the weed, when we our selues are wronged, and yet rounge not, but put it vp, and leaue it to the Lord. And mercie is when we our selues, being no way hurt, yet are touched and moued with other mens wants, and euen suffering with the because they suffer, endenour our selues to our abilitie to relieue and help them. So that this vertue of mercie as you see, standeth of two parts, to wit, of a tender feeling, and compassion within vs, and of an outward louing helpe with our abilitie whatsoever it is without vs. The miserie of man is of two sorts, and therefore also this mercifull pittie and helpe of as many. For either a man wanteth what is needfull for his soule, or what is conuenient for his body. And both of these doth a mercifull Christian tender and pittie, and helpe as he can.

Of the former wee haue a pꝛofe in the example of our sauour Christ, whose bowells euen yerned and hart aaked to see the spirituall miserie and want of that great multitude that then hee saue being

being destitute of knowledge and altogether as wandering sheepe without a shepheard. Of the second wee haue a prooffe also in the Samaritan, whose mercifull nature sheweth it selfe toward bodilie wants, and out ward griefes of him that thames had so ill handled. And in both these you see the partes I spake of, namelie inward compassion and outward helpe. Without which neuer can this vertue stande, noz wee be liked eyther of God or man. For if wee pittie and yet helpe not, that fearefull speech of Iohn lighteth on vs. How dwelleth the loue of God in vs, and wee shall assuredlie heare it in the day of iudgement. When I was naked yee clothed me not, when I was hungrie yee fed me not, and so forth. And if wee helpe a man in his neede, and yet doe it not vpon any tender compassion toward him, but vpon a iollitie and pryde in our selues, and vpon an imagination of merite for the worke sake, or such like, it is lothsome: againe, all that etier wee do to the Lord, and we lose our reward. If you doubt of this, you may see it picoued in the Pharisees, whose almes abounded, and made a glorious shew. But because they let the weightier matters passe, as iudgement and mercie and fidelitie, their outward deedes had neuer reward. Wherefore euen a thousand times marke it, how want of right disposition in the hart, maketh outward dealing of gifts, be it neuer so magnificall, but pharisaicall and wicked: against that blackish assertion of some, that the deede done must needs be rewarded. This tender feeling both the Apostle both profiteth in himselfe, and require in others. In himselfe, when he asketh who is weake and he is not weake, who is offended and he burneth not. In others, when he sayth, weepe with them that weepe, and rebuketh the Corinthians: for that they seeing to great a fall of their brother, were puffed up and did not rather sorrow. So well thus you see what manner of mercie must be in you, if it be allowed of the Lord. Now how this good vertue is begotten in vs, let vs also consider, and beside diuers others that might be named, you shall see the workers of it especiallie and aboue other meanes to be experience and sight. For the first we see it in the wisdom of the Lord our God most plainelie, who therefore gaue his owne sonne a sence of our woes, that experience might make him a more mercifull, readie and carefull regardor of our sates. It behooued him (saith the Apostle) in all things to be made like to his brethren, that he might be a mercifull and faithfull high Priest. And againe, We

Luke, 10.

Math, 6.

Math, 17.

Rom, 12.

1, Cor, 13

How mercifullnes is wrought in men.

Experience

Heb, 2, 17

haue

A conference betwixt

Heb. 4, 15,

101, 102

Sight a
worker of
merciful-
nesse.

Exod. 2.

Math. 14

Marke, 6,

Luke, 7,

Luke, 10.

Luke, 13.

21, 100, 101

21, 100, 101

101, 102

101, 102

101, 102

101, 102

101, 102

101, 102

101, 102

101, 102

haue not an high Priest that can not be touched with the feeling of our infirmities, but wee haue one that was in all things tempted in like sort, yet without sinne, concluding there-upon presentlie. Let vs therefore goe boldlie to the throne of grace, that we may receiue mercie, and grace to helpe in time of neede. Will by so? Assuredlie because we can neuer feele that want which he knoweth not, and knowing, experience worketh effectualie a ready regarde and helpe. Where-upon by the way, we may ground a great comfort against any crosse if wee marke it. For thus may we thinke, if mercifulnes make vs blessed, and experience make vs mercifull, then whensoever the Lord giueth vs any tast of woe, he doth but schoole vs into happinesse. But I passe it ouer, and nowe let vs consider, what a very monster and wilde beast in nature he is, who hauing himselfe dunke of the beggars miserie, and tasted the smart of needie want, yet neuer the more is moued in tender kindnesse to others, when God hath made him able to helpe them, but as brasse or iron turneth both hand and hart a way, when pittifull suites are made vnto him for some comfort. And then viewe we in like manner the force of sight in such examples as we haue commended to vs in the scriptures.

When Pharaohs daughter saue little Moses in the basket, she pittied it: when Iesus saue the multitude, he had compassion on them, and healed all their sickes: when he saue their want of teachers, he pittied them: when he saue the woman wepe whose sonne was dead, he pittied her: when the Samaritan saue the wounded man, he pittied him: when the Lord saue his debtor fall doeing, he forgave him all: and he that seeth his brother want, and turneth his face away. How is the loue of God in him: with a number such. So that sight I say about eyther hearing or many other meanes, is a vehement worker of this vertue in vs, if we be the Lords: and of this vertue not in part, but in whole, for if you marke the examples againe, you shall neither see pittie without helpe, nor helpe without entire compassion in them, but both together, the one following ever after & vpon the other: which if it be so, then should we take a view of our selues occasioned by this doctrine, & diligentlie weigh what either sight of other mens woes, or hearing, or any other meanes worketh in vs, and if we finde a flintie hart within vs, whatsoener we see or heare, iudge then betimes what will be our case at one time or other, when blessed

Blessed shall bee the mercifull. Surelie we shall finde what the Lord hath spoken, that iudgement without mercie shall be vnto vs, because we haue shewed no mercie. And if we finde the contrarye, as greatlie may it ioy vs againe on the other side. James, 2, 13

But I forget my selfe in following this discourse too far, and therefore here will I cut it of, once againe desiring you, neither in this vertue, nor others, euer so much to regard what the world doth think, as what the God of heauen that made the world, doth iudge. For if you doe, you shall neuer whilst you liue, keepe a straight course in any good. The Lord saith, the mercifull man shall be blessed, therefore shame vnto the face that once auoucheth it, that mercie maketh miserable. The Lord accepteth it, let the world neglect it: the Lord rewardeth it, let a sencelesse worldling be neuer so vngreatfull, and what the Lord rewardeth, it can neuer make a man worse if he vse it, therefore be mercifull. What shoulde I say: Certainly Frailtie, till God become false, till his blessings become cursings, his promises vnprofitable, and his rewards not worth hauing, the feeling hart and the helping hand, head, tongue, or any member, gift, or abilitie in vs, can neuer imponerish vs beyond our god, as you plainly see: and therefore your temptation is answered, and your weakenes strenghtened, if the Lord graunt you feeling and vse of his word: which I trust he will, and beseech him that he may.

Strength against Dissimulation, the sixth temptation.

Y Our next temptation ariseth by dissimulation, and a mightie motion you find to doe as the world doeth. But Frailtie, would you leane to thinke gaine to be godlinesse, and beginne to thinke onelie godlinesse to be gaine, as the Apostle teacheth, and a little to weigh with your selfe, what in euerie age euerie honest man and woman hath thought of this beastly vice, were it neuer so generall, surelie you would finde strength against it in your selfe, and a marvelous hatred kindled in your hart of it I beleue verily. For there is nothing that pulleth any body into this Metamorphosis of nature, but a carelesse contempt of all opinions of vs, so

Scripture
against it,

Esay, 29,

Psalm, 12

1, Pet, 2, 1.

1, Sam, 18,
21,

1, Sam, 20,
16.

we may flourish and get our desire of this cursed world. Which I must say againe is a beastlie vice in man or woman, because it so maketh them that vse it, this being euer the proprietie of a man, to prefer honestie before all vtilitie. Now if you aske what hath bene thought, I am able to shew you euen vnder one sight both God and man against it, and man not onelie Christian, but heathen, such as beside the light of nature had no directio by the Lord. For Woe vnto them sayth the Lord, that seeke deepe to hide their counsells from me. What is, that carrie more show than truth, as they doe which are outwardly religious, and inwardly most prophane contempters of the same. Helpe Lorde, saith the Prophet Dauid, for it is high time, there is not one godly man left, but the faithfull are minished from the children of men: they talke of vanitie euery man with his neighbour, they doe but flatter with their lyps, and dissemble with their dubble hart. And then in the detestation of so vile a thing, the spirite of the Prophet breaketh out into a curse, as the Lord roore out, saith hee, such deceitfull lyps. Which certaintie is a speech that shoulde pearce vs deepe, when we consider and thinke of it.

The Apostle Peter also crieth vnto all that feare God, Lay aside all malicioufnes, and all guile, and all dissimulation, enuie, and all euill speaking, opposing these to the sincere milke of the worde of God, which all men ought to desire, that they may grow thereby, as things that cannot agree and dwell together in anie man. And if we marke examples, was it not I pray you, a horrible thing for Simeon and Leuie to pretende such friendship to the Schemits, and to harbour secretly so bloodie conceits? Did not the soule of their godly Father Iacob, detest both such men and such dealings? Was it not vile and vnseeming either for a King or an honest man, to dissemble such liking of Dauid, as that he woulde giue him his daughter to wife, and yet meane nothing thereby in truth but to snare him, and to worke his certaine ouerthrowe by it? Such loue come to them that long for it, and such fathers in law God keep vs euer from, may we think and say, if we mark it.

Was it not a detestable nature in Caine, vnder a brothers face to dissemble a murdering hart and minde? Can you abide but euen to thinke of that cursed Courtier Iobabs speech: Art thou in health my brother Amasa, and leaning forwarde to kisse him, secretly to stab him with his dagger that he died presentlie? These are

are the effects of this cruell vice, and these are the fruits of such
 immaturall men as haue carried faces vnder a hood moe then they
 would shew, which assuredly the Lord hath caused to be writtten,
 to confirme our harts in an vnfaigned lothing of it, s^ame it neuer
 such wisdome in a wicked world, and bying it neuer such gaine
 to the vlers of it. Now on the contrarie side consider againe what
 a lasting praise is giuen to the contrarie, namely, to sincere and
 faithfull, true and plaine honest dealing with all men. So shall it
 still appeare vnto you cleerer, that detestable in the eyes of God
 is a glosing tongue, with an hollow halting and dissembling hart,
 What man is he sayth the Prophet David, that listeth to lue and Psalm, 34.
 would sayne see good dayes, let him keepe his tongue from euill,
 and his lips that they speake no guile. As if he should say, haltars
 will be halted with all, one way or other, let them doe what they
 can, and so euill a nature shall finde either with God or man, or
 with both at last a deserued recompence, and therefore be simple.
 Again, in another place, Blessed is the man in whose spirit there Psalm, 32.
 is no guile. And againe, Lorde who shall dwell in thy tabernacle;
 or who shall rest vpon thy holie hill. Euen the man saith ^h Lord,
 that amongst other vertues hath this by name, to speak the truth,
 when he speaketh from his hart. And what a speech is that of the
 Apostle Paul to the Corinthians, Our reinycing is this, the testimo-
 nie of our conscience, that in simplicitie and godly purenesse, and 2, Cor, 1, 12
 not in fleshlie wisdome, wee haue had our conuersation in the
 world. His conscience boze him witnesse of plaine dealing euer,
 and it ioyed him. Durs cry within vs, our dissembling is mon-
 strous, and shall it neuer thinke we, bying sorrow to vs? Reade
 at your leysure the first of Syrach, from the 33. verse to the ende.
 neuer forget also the commendation that Christ giueth to Na-
 thaniel. But what should I heape vp any moe testimonies? May
 I not still referre you to the fifth of Matthew, and you there see
 euen this temptation also, as one that shoulde assault the godly,
 prouided for in these words, Blessed are the pure in hart, for they
 shall see God. Consider then of it well, Frailitie, and bee assured
 where there is a blessing set vpon the heade of the vertue, there is
 also a curse set vpon the head of the vice euer. If they bee blessed
 of the Lord, that reserue in themselves, notwithstanding al temp-
 tations to the contrarie, an honest, faithfull, simple, true dealing
 and meaning hart towarde all men, and in whose spirits there is

A conference betwixt

no guile, then as you liue, you may assure your soule the contrarie are accursed before the face of him that is trueth it selfe, and neuer any thing but truth. And whatsoeuer they gaine and gette in the world, they gaine and get the deuill and all with it, vnlesse the Lord turne their harts. But let this suffice a while touching God and his word, howe they doe alowe this vice wherevnto you feele your selfe so greatly tempted. And a little also wey his childrens iudgement of it, the auncient, grane, and godly fathers of his Church. S. Chrysostome wytyng vpon the 7. of Mathew, and considering this flie nature of men and women, so faithfull in thew, and so faithlesse in prose, breaketh out into this detestation of it: Fie, fie, saith hee, what a course is this? If it bee a shame to seeme to be false and naught, is it not more shame to be so in deed? Therefore, eyther be as thou seemest, or seeme as thou art euer. Where you plainlie see, the true loathing, that this godly father lodged of this vice in his hart. S. Austine speaking vpon the words of Christ to Nathaniel, concludeth this glorious glosse that many make, and this deepe dissembling that many vse, to be a speciall of the generall head fraude & deceit, the very naming whereof we all abhorre. And vpon these words againe of the Psalm: Keepe thy tongue from euill, & thy lips that they speake no guile. When, saith he, is it treacherous fraude, *Cum aliud in pectore clausum habetur, aliud promittitur aut verbo aut actione*. When one thing is hidden in hart, and another thing promised either by word or action. Nowe of the contrarie vertue openly and expresse hee affirmeth, that the simple, God hartilie loueth, and another sheweth who they be, euen they whose dealings are without pleits and wrinckles euery way. Again, that simplicitie and playne open honestie, that is contrarie to fraude and subtiltie euer, is commended saith Laetantius. And simplicitie is euer ioyned with true wisdom, saith Terrullian. No vertue so necessary betwixt man and man, as humble simplicitie, and modest gravity, sayth another. And to conclude, if we regarde the sentences & iudgements of any, but our selues certainlie, me think it should neuer be forgotten, what S. Hierom so hartily speaketh: Haue euer such a regard of truth in all thy dooings, as if once thou hast spoken it, all one thou takest thy selfe pressed with it, as if thou hadst sworn it a thousand times.

This see you secondly then the iudgement of true Christian teachers

Fathers against it.

Simplices
quali sine
plicatione
Anselm. in
Rom. 9.
Lib. 1,

Ad Cxlan.

teachers touching the vice you are so strongly tempted to stayne your selfe withall. Wherby, notwithstanding the opinion of the heathen concerning the same, and if nature taught them very hartly ever to abhorre it, what will be the ende Frairie, can you suppose, either of your selfe, or any other, in whom neither nature, nor the renewed light and strength thereof, the blessed word of God, can keepe upright in the christian course of plaine, true, faithful, honest meaning, speaking, thinking, and dealing with all men.

What is horrible deceipt and fraud saith one of them a famous Councellour, but when one thing is done, and an other pretended in outward shew: Wherefore like of the one and like of the other, hate the former and abhorre the latter, thought this man you see plainelie in this place: And in an other place, he hath this reason against it. Suspicion (saith he) of others, was neuer good, but the more any man or woman vsed dissembling & halting themselves, the more euer they will stande in a suspicious feare of others: that they likewise vse it, therefore neuer was it, nor euer shall bee any commendable course in any. Again, how sundry it fall vnto all posterities, the discredit and shame of those calling, glossing, Thracians, who hauing taken truce for 30. daies, spoiled their enemies in the night with this shamefull shift, that they named no truce to be kept on the night but onelie on the day: And betwixt liueth still and will doe long on the contrarie side the waile M. Regulus amongst these heathens, because he rather chose to die a cruell death, then once to breake the faith he had trulie plighted, and any way be fraude, subtiltie, and dissembling treacherie to take the course that others did: But I pray me selfe and assure you of this, that in all actions and speeches, in all places, and actions, for and against any man amongst them, honest plainnesse was neuer an argument of fauour and succour, and holleyn smooching glorie is a note of reproch and an argument to perswade the contrarie. Now therefore let us gather vp all these againe together, and if heathens hate it, the Christians loath it, and the diabol himselfe abhorre it, what strength should we haue in the earth haue to tempt you into it: O my Frairie, how dare you for any fauour or gayne under the sunne oppose your conscience to his alouance, whose dishonour killeth and casteth into hell for evermore: Wherefore I pray you be warned, and wipe off that mist of earthlie couetousnesse, and ambition, that cleareth your eyes, looke

Heathen 1.
gainst it.
Cic.

Offic. 2.

with an other sight upon these things, and be assured if the truth
of God be assured, that since honest hearts, and plaine dealing hath
a blessing promised, the gaine of flatterie, glossing and halting, is
not the best wealth, nor the best wisdom. But his little is more,
whose hart is pure, than mountaynes of golde and all honoured
state, that is crept vnto by depe dissembling, and so will the ende
proue in them or theirs, if God be God. For they are accursed,
if the pulse in hart be blessed, as I haue often now repeated. And
Iudge if the curse of God will want his effect at one time or other,
at first or at last. But now if all this should not yett fullie streng-
then you (which God forbid) then procede with the sentence in
Matthew, and ponder well the other part also of it. For they shall
see God, (saith it.) What is this? But the Lord shall reueile vnto
them daylie more and more as a reward of their sinceritie and ho-
nest walking, his will, his merer, his fauour, his comforts, his
loves prepared, and all his godnesse in Iesus Christ, toward them.
Which in deede is to see God as man is able to see him in this life,
and ther efore is called blessednesse, because the end of such know-
ledge and sight is blessednesse, as woe and miserie is of the contra-
rie. Where by the way we are notable taught what is necessary
in eyther man or woman that shall euer profit by reading or hea-
ring the word of God, namelie a pure hart, that is euena sincere
milde and upright purpose to learne of the Lord and not to bee
what they bee, eyther for one cause or other whatsoever beside,
that a simple mind can lay downe. Such words of Christ include
a strong contrary to honest simplicitie, and as touching a will, a
gaile smothering hypocrite. For the one shall see God, the other
shall neuer see him, and euer comfort, but in their reading, at
their hearing, all their knowledge, if the Lord will, they shall
be to death, and not to liue, to liue, and liue to well, to fauour
sending them vnto one state to vntilting misery, as I haue
saide remoued in following words. And so I will be at one in
all this. As much as shall be open to you, the Lord will reueile
matterd too that is to be sought in the word of the Lord, and
full of indignation. And yett I will be at one what god would
sell wisdome, as Syrach sayeth in this point, namely, that
we should not be proud of our hart, as they be vnhank-
full vs, and put to scorn. And in another place, bee not
too humble in thy wisdom. And yett I remembre. O that some con-
fesseth

feareth of himselfe, without feare of blame for it, that hee bles a
 a little subtiltie to make Sr. Basill accept his bishopricke charge,
 which other wise he would not. Therefore I say againe, vnder
 the praise of honest simplicitie & puritie of hart, I doe not shew
 or bolster any plaine sollicitie, and indiscreet holinesse, but the
 speech tendeth to the passing of that, euen to hell, if I can, which
 you Frairie are tempted to manifest, to lye, flatter, coger, bait,
 glose, sooth, smooth, crouch, crape, sigh, sorrow, saluie, and fall
 downe at ones feete, sweare and profess liking, love, faithfull ser-
 uice and friendship, and what not, that may allure for respect and
 fauour, liker and gayne: when there is no more truth of good
 meaning in you, than is in the diuell, but onely for your turne.
 This is that, that I inueigh against, and this is that God and all
 good men haue euer hated as I haue proued. To carrie two faces
 vnder an hope for commoditie, and mine owne safetie. To serue
 God with lips and outward shewe, because the lawe so presseth
 me, if I will liue in account, and inwardlie to be a hope dissem-
 bling hypocrite and a secret scoffer at his truth. To salute with a
 kisse the ministers of the word, as Iudas did his maister, and yet
 in hidden soule to abhorre them and their counsell as I doe a tode,
 and euery way to remaine a beastlie man, unreformed in word,
 deede, and thought betterlie, and to care more in the very truth of
 my hart for one secret houre amongst my mates, where my thirde
 damnable desire and unregenerated humour may be satisfied, than
 I doe for a thousand dayes in any minister or mans companie in
 the worlde, whose tongue rebuketh, countenance frowneeth, or
 hart mullyketh of my sinne. To say as Iosh. sayde with a frowning
 face. How doest thou my brother Amasi and to stab him present-
 lie with his dagger, or as we say commonlie many an one of vs,
 God giue you good morrowe sir, and so smoth, when bitter gaule in
 a fettered hart hiddeh the deuill fetch you sir, and worse to, if I
 could tell how. To waite and speake as a faithfull subiect, and yet
 to be a longing for to worke a ruine, to my will. And what should
 I say: to ride and runne, to watch and waite, and performe all
 duties, as if I were the truest seruant that breatheth, and
 yet is my hart onely bent vpon my maisters preferments, and
 not one toke at all of faithfull dutie and affection in me to his per-
 son. This is this abhorrible and much more than diuinish nature
 if more may be, is that I meane, and that the world too much ly-

that you are tempted to Fraile, and that Iesus Christ in this world hath named armeth his children and chosen against. Wherefore my companion Fraile, weigh my words and marke my words, consider what you desire, and by what means you desire to get your desire. You desire but the world (to speake in a word) and for the world to lose your soule, what a gaine is it? But if you take this course, you shall as certainly lose bodie and soule, as you now live and heare me, for it is cursed of the Lord, and they that use it shall neuer see God. His nature is all truth, and simplicitie, and therefore what fellowship can ener bee haue with a false glorie. But if you set the Lord before your eyes, hang vpon his mercie, and trust to his p[ro]vidence, dealing with all the world sincerely, honestly, plainly, and brightly, bestowing not face and fauour, but euen all the losse, & paine of your hart where it is due, be it to God or man: you heare the Lord, you heare the Lord, I say, that neuer lyes, Blessed are the pure in hart, for they shall see God: you heare his seruant David againe, Blessed is that man in whose spirit there is no guile, no guile I say againe, and the Lord giue vs strength.

Against discouragement from peace-making, the seauenth temptation.

YOur next complaint is of slacknesse, that creepeth vpon you daily more and more, in laboring to pacifie disagreeing neighbours, against which your conscience cryeth, and in deeds with cause: for it is a great offence, hatefull to God, and hurtfull to the common wealth in generall, and to manie a man in particular. But in the name of God, Fraile, strengthen your selfe by an earnest consideration, of the great excellencie of that Christian vertue of peace and vnitie, and keepe not your eye so much vpon the acceptance of men, that haue euer had theyr corruptions, and euer will. The vertue you shall finde in very high degree commended vnto men by the holy Scriptures of God in many places, and by many arguments: but I will referre the noting and naming of them to your owne diligence, and content my selfe in a short speech with a verie few: Beginning first with that notable Psalm of the Prophet David, wholie spent

spent in this matter. Where his first argument is this : What which is good, ought ever greatly to be regarded and maintayned amongst men, but much more if it be both good and pleasant to, for these both do not ever concur together. But such a thing is peace and loue amongst men. For behold how good and pleasant a thing it is byetheren to dwell together in unitie, beholde I say, and even marke it earnestly. Wherefore it ought to be regarded and maintayned ever, to the uttermost of our powers amongst us. His second argument is this, What which causeth a comfort from it like the precious oymntment that was appointed for the Priests of the Lord, Aaron and his successors, and even such a comfort as that oymntment hath when it is not sparingly dropped, but even plentifully poured, and so plentifully as that it runneth downe, even from the top of the head, to the skirts of his clothing, that is a notable thing amongst men, and by all meanes to bee retayned and sought : but this is peace and unitie, loue and agrément amongst them. Wherefore to be regarded and maintayned greatly. His third argument is this : What which being had, is to men as the dew descending from the Mountaines to the ground, and being wanting, is as the want of moisture to the earth, that is thys needfull, gainfull, and good to men : but such is unitie, peace and loue, even like the dew of Hermon that fell upon the hill of Sion. Wherefore to be regarded and maintayned greatly. His last and not his least argument, wherewith he endeth both this matter and that Psalm withall, is this : What which pulleth upon men even all the temporall blessings of God, and life for ever, more, that is a thousand times profitable both to them & theys : but such (saith the Prophet) is peace and unitie, loue and agrément amongst men, therefore to be regarded & maintayned greatly. Thus you see one mans iudgement, and that such a mans as had abundance of Gods most holy Spirit to direct his hart to thinke, and penne to write, and as in trueth was every way then renowned, and now remaineth by the Lord himselfe in high degree aboue others commended to us. Unto whom if you ad some other scriptures, you shall more peradventure be confirmed with diversitie, though this indeede were sufficient. Consider therefore also those often repetitions of Christ in the Gospell, My peace I gyue to you, my peace I leaue with you, loue one another, for thys is my commandment, that you loue one another, as I haue loued you,

Psalm, 133.

1.

2.

3.

4.

Iohn, 14.

you, and heereby shall men know, that you are my disciples if you loue one another, yea, a new commaundement I giue you, that you loue one another.

Ephe, 4, 1.

Things in
nature
teach vnitie.
Hosea, 2, 22
Deut, 28, 32

Would ever the Lord Iesus haue thus gone ouer and ouer it againe, and iterated charge vpon charge in this order, if it had not bene a most excellent vertue in euery countrey, towne, and house, lone and agreement? Marke againe that most earnest exhortation of the Apostle Paule vnto the same in his epistle to the Ephesians, desiring them in his bonds for the Lordes cause that they would support one another thorow loue, indeuouring to keepe the vnitie of the spirit in the bond of peace. And why? For there is one body and one spirit, one hope of calling, one Lord, one Faith, one Baptisme, one God and father of all, &c. A most vehement and binging reason if I should follow it and lay it playner open. And marke a multitude of other places to the same conclusion, which assuredlie the Lord would neuer haue uttered, but y^e the price of peace, vnitie and loue is very precious in his eyes, and to all estates a mostoueraine good in the worlde. See also how sensible things in nature carrie vs to this consideration. For by experience we finde it, that if the heauens agree to moisten the earth, and the earth being moistened to giue her increase, we are all the better for theyr vnitie, and if they should but euen a little while either of them wente his office, quicklie and greatlie should we feele the smart of it also. Wherefore iudge by this the fruite of good agreement. Againe if the humors in mens bodies be at an agreement, not one above another, but very equallie as is best proportioned and mixed, all the whole bodie is comfortable, prospereth, and doth well; but if once any one aboundeth or wanteth, and thereby swarte harmonie is broken, then by and by the whole bodie sicketh it, and if a reconciliation be not made with conuenient speede, it perissheth. Wherefore iudge by this the fruite of good agreement. Againe if the members of the body well agree to doe their severall duties, all is well; but if either eye demie to guide, foote to goe, hand to reach, stomacke to digest, or so forth, straight the whole bodie falleth to hurt. And therefore see by this the fruite of good agreement. Last of all euen in muscicall instruments marke howe well we like the voyce so long as euerie string doth keepe his iust proportion, and how presentlie we stop our eares from hearing, if any one be out of tune, twitched vp to high, or let downe to low,

and

and all the musicke is marred. All which and many moe in nature sound unto vs, and as they can deliuer it out that great is the suite, comfort, and good of peace and loue amongst men; and as great the euil, as odious the sight, if any one member in his owne haine conceit be twitched ouer high, or negligently slacke ouer much, whereby that fitt proportion is not kept, that euer soundeth and seemeth sweet. For then will follow assuredlie ere the time be long, the proofe of Christ his speech, A kingdom deuided in it selfe, can neuer stande. And that other also of the Poet,

By concord, small to much is brought,
And discord great things brings to nought.

Upon all which then gather this conclusion, that if this great vertue of peace & loue be to the Lord himselfe so acceptable, and to all estates in the world so profitable, must it not needes be in it selfe, how soeuer the world accepteth it, a most singular thing, and a most deserved praise to a man to be a peace-maker amongst men? Certainly it must. But we neede not to gather it by conclusion. For the Lord Christ himselfe hath said it in the same list of Mathew, as preparing strength before hand for this very same temptation, that now you feele. What Blessed are the peace-makers, for they shall be called the children of God. And neuer, as I haue now often said, hath he set a blessing upon the heads of any thing, but the same in it nature, and before his spaciellie, is a worthy thing. Wherefore this place should be to you, run a thousand arguments to confirme your obedience in to Christian a dutie, as peace-making is; and a thousand spurres to prick you daily to it when oportunitie is offered, but euellon giuen to the same. For Frailties what can you resolue this speech of Christ into, if you marke it well; but into this sence? As if he should haue saide to his Disciples in this order: I knowe the manifold discomforts that shall be giuen to all men; and especially to you spiritiuals in that dutie of peace-making, which yet both belongeth to all men, and especially to your calling, and saith standing neuer to indure so shure and power shall serue; And therefore, I leaue hereafter, when it shall so fall out, either you or any other should bee tempted through mens inthankfulness, to the giuing ouer of that so thurs needfull a thing, I fore-warne you heere before hand, and euen giue you in charge, as I am your Lord and Spallier, that you neuer regard, cleane, and sticke in the acceptance or thankfulness

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fulnes of men for your paines and travell in this matter. For if
 you doe, you shall be discouraged. But ever looke you up to hea-
 ven, what is there thought of it, & to the better sort of the worlde
 also, who the Lord hath given eyes to discern good things with
 all. And whatsoever you finde at mens handes for so goodly a la-
 bour, you shall well know it, finde it, and feele it, that with the
 Lord in heaven, blessed for ever shall be the peace-makers, and
 both of him and his true children heere in earth, that know what
 is what, they shall be counted, taken, and acknowledged for the
 sonnes of almightie G D D, that shall live with their Father
 for evermore. Which is enough Fraillie, if there bee eyther
 touch or taste, or any feeling in the worlde in vs, to stay us for ever
 in this dutie, be the perversnesse of men never so much. For what
 can we desire more, then to have our doings accepted of the Lord,
 and our selves assured of everlasting rewards at his handes for
 men? Let men be mad and mad againe, let their crooked affec-
 tions worke and worke them whither they can, and even all un-
 thankfull speeches burst from them against us for our good will,
 that may be imagined, my God is pleased, should a christian hart
 thinke with my indowment, and his acceptance is my satisfaction,
 his content is my rest, and a sufficient requitall of all my paynes.
 Otherwise Fraillie, I pray you even earnestly consider it: What
 love of God is that in us, that the love of man drineth out of us,
 what care to please him is that, that mens displeasure quenche the
 fire, hee, it is too grosse, and ten thousand wonders may it be, that
 ever any of us can sleepe with this imagination, that wee love
 God above all, and yet in such things as by name are comman-
 ded, and by promises commended to us, to holie guide our obedi-
 ence according to mens acceptance by not acceptance, liking, or
 misliking. Wherefore, on still Fraillie, with this dutie and in-
 dowment, to reconcile disagreeing minde in the name of God, and
 were the bitter galle, the spitefull penitence, and all the un-
 thankfulness of the devil, and his whole host in every man and
 woman you deale withall, yet have you comfort enough, if either
 the Lords acceptance can content you, or your owne promised re-
 ward and blessing please you, or god account to be one that God
 hath chosen for his child, with the better sort of the worlde com-
 fort you. Now by the way of a little digression, in hope I do not
 wearie you, I would also wish you a little to consider, that if they

peace

peace and agreement amongst neighbours in toltune or Countrey be such, and so sweet in the sence of the Lord, as that euen the preservers of it, and restozers, when it is broken are so hartily blessed, and accounted for it the sonnes of God, must it not needes follow, that those things likewise are in high account befoze hes Maicstie, which beeing in men and women, doe most mightilie maintaine this blessed vertue in all and euery societie vnder heauen? Surely it must needes follow. And what are they? Paucie and diuers are they if one should make a curious recitall, but for my part, when I marke the course of things, and the causes of good agreement in any place, I think but euen especially of these thre. First a patient & meeke nature in our selues, able to beare and tolerate sonething, without mounting into the house top immediately, and flashing out all on fire by and by, vpon the sight or hearing of it. Secondly, a well indging hart of others, till wee be certaine of the contrarie. And lastly a good tongue. Must not I say (if peace be so pleasing to the Lord) these things also be precious in his eyes, which all the world knoweth to be nourishing fources of the same wheresoeuer they are? If peace-making pul a blessing vpon vs, as the Lord liueth, these so great preservers of peace shall haue a happy reward. And if this be true, then on the other side againe, the contrarie vices for their contrarie effect must needes be as loathsome, hatefull, and accursed: Namely, an impatient, hastie, fierce, froward, furious nature, that is as short as mosse, that hath neuer fought withall, and soyled any affection, but cleauing still in pure naturals, is vni regenerated, & ener casteth out the sauour of olde Adam, vpon euery occasion, be it but a trifle. Secondly, a suspicious misdeeming mind of euery bodie, that they say thus of vs, worke this against vs, or at least thinke thus of vs, when in trueth it is nothing so. A payson of peace in any kingdome, Countrey, toltune, house, or person liuing in the world, this misdeeming minde. And to a mans selfe there is no moze twitching torment vnder the Sun. For it is euen a worme that is ever gnawing, and ever biting, and can neuer be contented. Lastly an euill tongue, a peacetesse tongue, that can neuer be quiet fro prittle prattle, from scanning this neighbors wealth, that neighbors wit, thys mans doings, and that mans sayings, and from coursing euen the whole Countrey ouer, till all men haue been within the speech of our tongues, & aloue out of vs by the

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the power peradventure of a pottle too much, or such a like influence. Must not these things I say, and the owners of them bee accursed, as sure as they liue, if peace and loue & good agreement amongst men be of the Lord blessed? They must, they must Fraile. For all the world knoweth the venome of these things in any towne, and their nightie working against vnitie, and therefore I pray you, and I pray you hartlie consider of it, and cast euen a long looke vpon them, such an one as wee doe when wee woulde marke a thing indeede, and beare it away. And I doubt not but God shall giue you strength against your temptation. There is no one thing so great a nurse of two of them, namely, of a misdeeming minde, and a prattling tongue, as idleness is, when a man hath nothing to doe and to applie himselfe vnto, but to sitte on a bulke in the stræte, or bench in a Tauerne or an Ale house, and to whet his tongue with drinke, and to drey it with talking, or whē a woman hath no settled gouernment of herselfe in house, but is in the number of those that the Apostle Paule speaketh of, which being idle, learne to goe about from house to house. Yea, they are not onely idle, but also praters and busie-bodies, speaking things which are not comlie. Therefore, whosoever will be a preseruer of peace, he must be anemie to these curses assuredly, & heare more with two eares then he speaketh with one tongue. But I wearie you with this digression, which is longer then I meant, and therefore I cut it off, againe & againe requiring of you, that you neuer hang vpon the account of men in any thing, that euer you goe about, being commaunded by the expresse worde of God, but fully suffice your selfe with the acceptance of God, and that which you haue here an assurance of, if you bee a peace-maker. Blessed shall you bee, and euer accounted both with God and his true childe the sonne of God. And if this will not content you, quicken you, strengthen & stay you in this vertue, but that worldlie ingratitude shall quench you, and draue you to such extremitie as you spake of, certainly Fraile you deccieue your selfe, there is no true godlinesse in you, but euen your name is too gentle for your nature, you are become playne infidelitie. But I hope the best, and performe you no lesse, if you regard your owne comfort. Sufficient is this yet once againe, if you be the Lordes, Blessed are the peace-makers, for they shall be called the childe of God.

1, Tim, 3,
15.

The eyght temptation.

Frailtie.

ONce more would I trouble you *Faith*, if I might before we end, and it is in this, I feare my nature if persecution should aryse for religion. And what should I doe to obayne strength?

Faith.

There are many treatises of this poynt, godlie, and comfortable, wherunto for larger discourse I referre you and wish you to peruse them. For mine owne part whensoever I thinke of this matter, these and such other considerations seme most sweet vnto me as yet: Further tryall shall giue further assault, but God will bee ever good to Israel.

First it is ratified, decreed and established by the Lord our God that through many tribulations we must enter into the kingdom of heauen. And therefore since it must be so, so be it in the name of God, and be it vnto vs, as it pleaseth him: necessarie things are to be borne necessarilie and with chere. For in vaine doe we grudge to doe what we must needes doe, or graue to beare what we must needes beare. Heathens and Pagans haue made a comfort of necessitie, and should Christians in better cause bewray more weakenesse: No, God forbid. But let it euer be our speech rather than theirs in such matters as our God sendeth and layeth vpon vs, *Perenda quaecunque sunt*. They are welcome whatsoever they be. Secondly this decree and course that the Lord hath layde downe for his childezen, thus to keepe, proceedeth not of anger and displeasure, or of a minde delighting in our woe, and seeking to punish vs, but of great loue and most fatherlie affection toward vs, and indeede wonderfullie worketh our better being, and therefore ten thousand times welcome should this good will of his be to vs, and very farre from shaking vs from the true profession of his name, and truely. For his affection, we heare his owne mouth speake it, that whom he loueth, he rebuketh and chasteneth, manie a time repeating the same that we might remember it. And
for

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fo; the other we see it and know it by the proofe of every dayes experience . Fo; what maketh vs see the gaulle of sathans hart toward vs, and euen our euermlasting ouerthrowe sweene of him by his deuillhood, if by any meanes hee can worke it, to the ende we may perfectly hate so perfect a foe, and yet so siring a friend? The crosse. What rowseth vs out of dull securitie and colde conceite of our owne wants o; the necessitie of Gods protection and succour, and maketh not onelie our tongues to speake, but the fire to kinde and burne within vs, and so our prayers to haue spyzite and potwer befoze the Lord? The crosse. What killeth this intemperancie of our affections, and this blustering impatiencie of our natures, and maketh vs meke, milde, humble, gentle, and like lambes, not lyons, appointed to the slaughter? The crosse. What worketh the decaie euen of the whole olde Adam in vs with all his lusses, concupiscence, and venome, and daylie raiseth vp, as a meanes, the newe man with all his swete motions, heauenlie and reformed actions? The Crosse. What maketh vs spitte in the face of this flattering worlde, whose loue causeth losse both of body and soule in the worlde to come, and to be content to part with her pappes, and to bid all her pleasures adue? The crosse. Lastlie, what maketh vs teare our bellies from the earth whereto they cleane so fast, and lift vp our heads to heauen, long fo; the life that lasteth, and desire hartily to be clothed with our house which is from aboue? The crosse. Wherefoze then since it is decreed, and that in loue to our so great god, that all which will line godly in Iesus Christ must suffer persecution, what cause haue we would the Lord bouchlase vs eyes, with the crosse to be discouraged and bynien from the Lord? Thirdly it neuer hapeneth to vs, by fortune and chaunce, o; by ignorance in our God, o; in abilitie to let it, if it pleased him, but by his knowledge, by his will, and by his hand, and hee is our father, bound unto vs in league and couenant of loue, that of his part shall neuer be broken while we hang of him. The mother may forget the childe that is her fleshe befoze hee can forget vs, and as well can a man suffer the apple of his eye to be pycked, as hee vs to be hurt, if we cleane to him: then iudge if his crosse should euer dismay vs. Fourthlie it is no strange thing o; unheard of, o; vnseene befoze, that befalleth to vs when we are persecuted, but such as all our brethren haue tasted, sound and felt befoze vs, and why then should we faint when we

we drinke but of the same cuppe that the dearest saints and soules
 now blessed with the Lord, haue begun to be in : Cast your eyes
 about, and see the course of times although I knowe you know it
 well enough. Began not Abell vnto vs in this cuppe and course,
 as soon as euer the Lord betrayed his loue vnto him, before his
 brother : followed not the Patriarkes, and Prophets, men and
 women, olde and young, in their tymes, and measures euer till
 Christ came : When was it not the cup that his owne selfe began
 to his children in, and the baptisme wherewith he was baptized :
 Followed not his disciples sent out into the worlde as sheepe a-
 mongst wolues, whipped and beaten, checked and snubbed, im-
 prisoned and chayned, &c. Followed not agayne after them those
 thousands of his children vnder the primitive persecution, some
 scalded, some burned, some hanged, some hanged, some beheaded,
 some throtled downe from the rocks vpon stakes, some stabbed
 in with forks, some racked and torne in peeces, their tongues
 cut out, their eyes boyled out, their flesh twitched off with pinlong,
 womens breastes seared off with hote irons, picked under the
 nailes with needles, and a thousand waies tormented : Yea, was
 it not euer true with the godlie, *In hoc vocati estis* : For this end
 were yee called : And god Lord then, why should not a common
 case be a common comfort : Why should any man or woman
 that loueth God, lacke or with a priuiledge aboue al his children of
 God that euer were, and euen aboue the sonne of God himselfe,
 Christ Iesus : Is it not honour enough, mercie enough, and fa-
 uour enough, to be dealt withall as they were : Therefore the
 communitie of it to vs, with all our bretheren and sisters, & euen
 with our eldest brother Christ Iesus, should stay our hearts when
 sooner it pleaseth the Lord to send it. Fiftly, the cause beeing not
 ours, but the Lord our Gods, and god, should also confirme vs.
 The short time that it can endure, were it (suppose) as long as
 we live, should comfort vs, for our life is but a flower, as grasse,
 as smoke, as a bubble of the water, and as the vaine sickle fa-
 ding thing that you can imagine. Againe, that passed promise
 from the Lord of life and truth, sealed with the blood of his owne
 sonne vnto vs, the sweetnes wherof all the tongues of men and
 Angels can neuer expresse, That he will neuer lay more vpon vs
 then he wil make vs able to beare, should be like a thousand staires
 round about vs to holde vs vp. The promises of peace, comfort,

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and quiet, for euermore aboue measure and conceite of man, in heauen, if we continue faithful to the end, should hold vs vp. That sentence passed in the Lorde's court, of bastardie, and consequentlie, of depriuation of all inheritance, if we be without correction, should hold vs vp. And what should I goe anie further: The examples of our bretheren of all callings, of all ages, men and women, that haue constantlie carried their crosse, and neuer deliuered it vp, till they deliuered soule & all to theyr God, should holde vs vp. Wherefore Frailtie, euen as Iudas the Machabee, coulde incourage his men, not to feare the multitude of their enemies, neither to be afraid of their assault, but to remember howe theyr Fathers were deliuered in the red Sea, when Pharaoh pursued after them, so say I to you and to my selfe, let vs neuer feare affliction, nor the euill day, for our momentarie crosse causeth an euer-lasting weight of glozy. But let vs remember the firme faith of our Fathers, of our mothers, of our bretheren, & friends, let vs looke vpon their patience, vpon their constancie, their hope, and beseech the liuing God we may followe their god steps, and stay in strength vpon his mercie, what soeuer hee sendeth vs, knowing it, as we know we liue, that though our braines cleane to the walls, though our bones be strowed in the streets, and our blood runne downe euery channell, yet shall we rise againe, restored by the power of our God, bee gathered into his barne as hye pure wheate, our blood-reuenged, we crowned, and our tongues sound the praise of him that sitteth vpon the throne with maiestie and honour, aboue all conceit of any earthlie hart.

Frailtie.

Obuse Faith, the world will giue such a spirefull censure of a man or womans life, religion, honestie, wisdom, and such like, as that it is euen a hell to heare them, when the Lord dooth exercise vs. For it was euer, and I thinke euer will be, the conceit of fleshe and blood, that a good man and woman trulie religious, truly honest, and sufficiently wise, cannot be so plagued as they terme it, of GOD at anie time, and therefore the crosse must needes testifie to the world, a want in all these.

Faith.

Faith.

It is most certaine and daily found what you say, yet is there nothing vnder heauen moze absurd then that opinion. For loued not God Abell, Abraham, Isaac, and Iacob? loued hee not his Prophets? loued he not his owne sonne, and all that followed his steps to this day? Were none of them of a true religion, of an honest life, and wise enough to take that course in the worlde that God alowed? Yet all of them plagued he as they call it. And neuer any further humbled in this worlde than Christ himselfe, and therefore prosperitie or aduersitie may not bee taken for signes euer of fauour or displeasure. But the worst man most quiet often in the worlde, and most honoured, loued, promoted, and renowned, his deserued toyment being deferred to another day, and the truest Christian most troubled, tossed, reiected, and humbled, his comfort and reward remaining for him in another worlde.

But beside al this plaine demonstratio of a tried truth, vse with your selfe Frailtie to oppose against that conceite of the worlde; the sentence of the Lord our God next following in the list of Matthew, after those that nowe haue bene considered of, Blessed are they that suffer persecution for righteousness sake, for theyrs is the kingdome of heauen. And thinke with your selfe, as I haue now often said, that if our God set a blessing vpon it, what shilleth it what the whole worlde, and ten thousand worlde moe if they were extant, doth iudge? Shall the voyce of man be the guide of our course, and the line of our life? Shall mans iudgement or Gods iudgement stand in the latter day? O Frailtie, we may not hang vpon so broken a reede as flesh and fleshly wit is. Wee may not be lifted vp with mans liking, vlesse it haue further warrant: nor cast downe with his disliking, vlesse we know he so daemeth iustlie. And therefore againe I say, consider of this comfort. Consider of this worlde, and consider of the worlde to come, the one is transitory, the other permanent: the one full of woe and secretes forrow in the very midst of pompe, the other full of ioy, comfort, and solace, and that without all ending. Then, whether is here good to be happie, and there unhappie, or here iudged miserable, and there found most blessed, iudge your selfe euen with very reason. Certainly therefore it is a comfort sufficient, so knowne to

be by Christ that gaue it, and euer hath and shal comfort the children of God against worldly conceit, Blessed are they, that for a good cause suffer persecution, for theyrs is the kingdom of heauen. That is, all comfort possible to be thought of, and tenne thousand times more.

This was Pauls comfort in the midst of all his miserie, and therefore he boldlie and cheerefullie saith, hee neuer counted the afflictions of this world, worthy the ioy that should bee reuealed. This comforted David also, that he perished not in his affliction, as himselfe witnesseth, and as that speech by comparison may shew, I should vtterly haue fainted, but that I beleue verily to see the Lord in the land of the liuing. And (what should I name the) this euer hath comforted first, or last, lesse, or more, yet euer sufficiently any that were the Lords. But see further how not onelie thus in generality against persecution it pleased Christ to strengthen our weaknes, but euen in specialitie also against those kinds which most bitterly taste vnto vs and shake vs soze, if we be not strong, to wit, reproch, and report. For, Blessed are you (saith he) when men reuile you, and shall falsly say all manner of euill saying by you, for my name sake, reioyce and be glad, for great is your reward in heauen: a saying neuer to be forgotten of vs whilst the life is in vs. For the gaulle of these crosses is not little, and the power of this assault hath appeared not as feeble in great prophets & members of the Church. The very words also of Christ his comfort, insinuate a secreete force aboue many others of this temptation. For hee biddeth them reioyce, and promiseth great reward in heauen, as foreseeing a great downefall both of heart and countenance in man, when he is once touched, either with reuiling speeches to his face, or false reports behinde his backe. Wherefore to conclude, and leaue you now to your other readings of this matter, I pray you Frailie open your eyes, or rather desire the Lord to open them, that you may both now in the day of peace, and when soeuer also it shall please the Lord further to try you, see with your eye, heare with your eare, and beleue with your hart, your offered comfort in the Lord, both against all other, and against this temptation by name of persecution. The word teacheth, and we know it is decreed by the Lord, to be the lot of his deere ones euer in this worlde, and therefore welcome bee it. The word teacheth it, and we know it, much good is wrought in vs

Psal, 119,

Psal, 27,

us by it, and therefore welcome be it. The word teacheth it, and we know it, no chance nor fortune, but the will of our heauenlie Father layeth it vpon vs, and therefore welcome be it. We know it is no newe thing or vnsene before, but the olde portion of the godly that haue euer bene before vs, and therefore welcome be it. The cause is not ours when it is a trueth, but his, that made vs, and therefore welcome be it. We haue a promise we shal not be oppressed with more then we may beare, and therefore welcome be it. We know we are children, if as children we be corrected, and therefore welcome be it. We are tolde wee are bastards, if we be without it, and therefore welcome be it. And all our forefathers haue patiently carried it, and now are rewarded, therefore welcome be it. Welcome I say the crosse in generall, & persecution for truth all or part, as it pleaseth God, and welcome in particular this kind of crosse, if so our God will, reuillings, reproches, reportings false and vnjust. For we know our case, the plea is ended, and sentence is given neuer to be reuoked, blessed are we, good cause wee haue to reioyce and be glad, for great is our reward in heauen. O the G O D of heauen and Father of mercie, strengthen vs, that these swete promises may preuaile with vs, and that our eyes may see the comforts of his word.

What should feare vs Fraillie, that haue such a G O D, and that stande in such a state: I pray you looke vp, and claspe your God in your armes, embrace his mercie, beleue his truth, and as you liue, though you be afflicted on euerie side, yet shall you not be in distresse: though you be in doubt, yet shall you not dispaire, though you be persecuted, yet shall you not bee forsaken: though you be cast downe, yet shall you not perrish: and though euerie where you beare about in our body, the dying of the Lorde Iesus, yet shall the life of Iesus appeare in your bodie, and there is neyther life nor death, Angels, principalities, nor powers, things present, or to come, height or depth, or any other creature, that euer shall be able to separate you from the lone of God, which is in Christ Iesus.

Fraillie.

The Lord change me and I shall be changed, and greatly both ought I, and doe I thanke you Faith for thys conference, beseech-

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ing you still to pray for mee, as for one whose name and nature you know but too well. I can promise nothing, but seeing what I would doe, I leaue my selfe to his mercie that is able to make mee doe, both what I ought, and would doe: and so the Lorde keepe vs both.

Faith.

Amen Frailtie. Amen. And the Lorde giue vs eyes to see what it is to haue a true hart to God, and to embrace true religion. Is it not to stand in possession of all these heauenly promises, and what soeuer befalleth to vs in this world, to be happy and blessed in it & by it? Be it pouertie, be it sorrow, be it oppression or what soeuer? And contrariwise, what it also is to be of a prophane hart, and of an uncircumcised life: Surely, euen to stande as depriued of al these comforts, & if we be poore, to be also accursed in our pouertie, in our sorrow, & whatsoeuer befalleth vnto vs gracious in this world. The Lorde I say giue vs eyes to see it, & harts to think of it. For sul well we know, that were euery one of vs a Monarch of a whole worlde by himselfe, they being as this world is, the glory both of them and vs must passe away like a thyppe in the water, whose tract cannot be same againe, like an arrowe through the ayre, or a weathers shuttle through his wooke, like a fading flower, suddenly plucked vp and withered, like grasse, like smoke, and like the bubble of the water. We shall be forgotten with all our pompe, as the traveller is that farrieth but a night, our honour shall come to an ende, as the players part vpon the stage, our doings, sayings, looks, gestures, states, and maiesties shall be reioled vp as a scroule, and cast into the office of forgetfulness, where nothing can be found againe. And then what remaineth? I say what remaineth? any thing but hode and wormes, if we haue condemned religion & lined disobediently against the Lorde? any thing but veration and torment, both of the bodie and soule in hell fire? Will then swearing be liked, or drunkennesse, or whozing, or tippling, and tauerneing, sporting in vanitie, lascinious talking, wyting, or looking, carding, and dicing, roisting and rousing, pride, and excess, or any kinde of sin detested of the Lorde? Will then a dissembling time-server not be vncased? Will then an vntrust seruant not be founde out? Will then an vnfaithfull wife not be discouered? or a beastly furious franticke husbando,
not

not be rewarded: Will then any thing abide the face that cometh in the cloudes with thousands of Angels, but onely a religious hart and soule, that hath laboured to know, and endeuored to liue, trusting onely to the mercie of God in Christ for al wants to be pardoned: Alas we know it, euen as we knowe wee liue, it will not: but destruction and death shall then be to the man or woman for euer, that lewdly hath liued in this worlde, and comfort endlesse to the contrary. Therefore once againe I say, the Lord giue vs eyes to discry betimes the reward and ende of true religion, and of a reformed minde and life in that day, euen for his Christes sake our blessed Lord and Saviour. Amen.

Comfort against the death of friends.

Right well said Chrysostome of the Worde of God, *Habes oracula Dei? Ne mireris aliam Doctrinem. Nemo te docebit quemadmodum illa.* Hast thou the oracles of God: care not for any other teacher. For there is none shall teach thee like them. So say I for comfort, as he doth for doctrine, hast thou the holy Scriptures; care not for other comforters. For none shall comfort thee as these do. Whatsoeuer wee wringeth, what soeuer sorrow nippeth, the word hath a comfort, and that a sweet one, if it be sought out and applyed faithfully. So meruaille therefore if the same Chrysostome sayd in the true feeling hereof, *Semper hortor, et hortari non desinam.*ouer I exhort, and I will neuer cease exhorting, that not onely heere in the Church you would attend to those things that are said, but at home also, you would daily giue your selues to reading of the Scriptures: Touching this matter that now is moued, I haue read, and you may see, what Heathens by learning, and natural light, haue said to some themselves, and their friends in such losses: but this neuer read I, neither shall you find, that all their comforts haue counteruailed one promise out of Gods booke. They saide well in many things, but neuer like this word that is from the Lord. They considered the necessitie of death, the miseries of life, the examples of great men that had gone before them, and such like. But what are these to those which the Word will shewe vs: Our safetie in Christ, our resurrection, our immortallitie in the presence of the Father,

In Coloss.
Hom. 9.

Hom. 3. de
Lazaro,

Sonne, and holie Ghost, with such like : Yet both good to a sanctified minde, and now we that wee are to consider of this thing, let vs view them both.

1 First, the necessitie of death, is a true comfort against death, be it of our selues, or of our friends. No fleshe aliuie but it must die. And shall wee feare that in our selues, or immoderately bewaile that in our friends, that cannot be auoyded ? This were with witlesse wil to disturbe the peace of our whole life, and with a seruile dread of the last houre, to bereaue of comfort all the rest of our houres that wee are to liue in this present worlde. Which howe foolish it were, your selfe conceiue. The carefull view of natures course, doth shewe vs degrees from age to age, till wee come to a full, and then a like decrease by step after step, till wee come to the change againe. Youth followeth child-hood, and age followeth youth by an assured necessitie, if we liue. But when we are children, we feare not to be men, neither when we are men, to become old men, but many rather wish it. Why then should we eyther feare our selues, or lament in our friends, death to follow age in his course appointed, more then age to follow youth, as was said before ? Surely the one must be receiued as well as the other, without choise. And therefore a wise content both in our selues and our friends, shall become vs best. Who will not die, let him neuer liue. For wee receiue the one to endure the other, when God appointeth, and we must all die. No wise men necessitie is a comfort, and I hope to you.

2 The miseries of this life is another head from which Hea-then men haue deriued comfort against death. Consider them with your selfe from the first age, to the last houre. The diseases incident to our bodies to beere vs with woore according to their natures, some more, and some lesse, and the least too much. All the changes and chaunces of this wretched worlde, whereunto whilst we liue, we must lie open, will we, nill we. Warres and massacres, publique and priuate, bloodie and cruell, want of children, and wickednes of children to our great griefe, touching infamie by slaunders and contumelies, errors and heresies in mind damnable, feares and cares, doubts and dumps, anguish and inquietnesse, entering euen by the inward parts, with a thousand like, are they not woes ? From all which our death doth free vs. And therefore how should we either feare or sorrow for our selues or

our friends, what so doth friend vs: Trulie, if we thinke of it as we should indeede, we must needes be of Seneca his iudgement, and approue his speech made in this sort. Ignorant men of their owne miseries, who praise not death, as the best inuention that euer nature had: which includeth felicitie, excludeth misery, finisheth the toyles of age, preuenteth the perrils of youth, to many is a remedy, to some a wish, to all an end, and deserueth better of none, then to whom it commeth befoze it be called for. Yea, wee must confesse, these things well considered, that it befalleth to men concerning death, as it befalleth to young children concerning their friends.

Little children, if their friends be disguised with some strange shewes, they are afraid of them, and crying flie from the as some that would hurt them, but take off those visards, that they may appeare as they are, and by and by they are comforted & embrace them gladly: euen so is it in death when we are misled. It appeareth to be disguised and couered with some euill, that is terrible to vs, and our ignorance of his truth, maketh vs shrink to thinke that he doth approach. But pluck of that visarde of supposed euill, and behold his nature, as he is, wee see him our friend, yea, our great friend, that cutteth the thred which wee doth weaue, and we flie no more, nor feare no more, but are comforted trulie, and embrace him willinglie, as we ought.

They consider againe the famous men that haue dyed befoze them, and what such haue indured and coulde not auoyde, they thinke great shame eyther to feare or flie, to lament in themselves or in their friends. The greatest lights that euer were amongst them died all. Socrates and Cicero, Demosthenes and Plato, Caesar and Pompey, learned, or martiall, or whatsoever. Yea what wisdome and knowledge, what valure and prowesse, what acte or what government soeuer they had, all gifts and graces, all pompe and power, all Empire and maiestie, were it ouer thousand thousands, yeldd to death. Death had his place when the time was come, and as well these lights and lustie gallants, as the lowest poore ones and least wozmes, drunke of his cup when they were inioyned. Shall it not then euen in reason seeme bright, if any of lesse merit, yea, of no merit in comparison of such men, shall grieve for themselves, or any friend of theirs to indure that, which these indured: Surely, not onelie to grieve, but not

most

most willingly to welcome what these all embraced, is tendernes intollerable, folly unfitting, & a fault that no way may be excused. Yea, the fault is so much the greater, by how much eyther you or your friend, are inferior to these men in service and use vnto the common state. Thus did the Heathens seeke to salue the soze that grew by death of anie. And to this ende many things of like persuasion they heaped vp. I passe them ouer, as hastning to the word of **G D D**, the fountaine of all comfort aboue comparison. This onely I say, and pray you to obserue as the ende of the naming of thus much. That Heathens were ashamed to feare death in-themselues, or immoderatlie to bewaile it in any friend. And will you faile of the strength of an heathen? Shall they fight better against foolish affections by the light of nature, then you by the power of grace and the bright sunne-shine of **Gods** words? The Lord forbid. And as you tender your credite to be indged trulie a souldiour, that aunswereth the promise made in Baptisme, that you would fight manfullie vnder Chyttes banner, and not yeeld to your soe, and your **Gods** enemy, let not sathan ouercome you in this, to make you worse then an Heathen, more passionate, more impatient, more subiect to will, and lesse subiect to reason, nay, more disobedient to **G D D**, and of lesse reputation before men for gouernment of your minde then they were. You knowe more, performe not lesse then they did. You haue seene a light that they neuer sawe, walke in the same as a childe of that light, and be comfortable.

And now to the Word of **G D D**, the sweete fountaines of Isræll, that coole indeed the scorching heate of all sorowes, and by name, of this, when God taketh our friends away by death. Many are the places whence comfort may flow, if they be considered, but meaning onelie to giue you a taste, some fewe shall serue you at this time, and to them bee added by your owne diligence some more vailie.

The first is in Iob the first chapter: The Lord gaue, and the Lord hath taken, and blessed be the name of the Lord. Where I pray you consider well what Iob lost when he said thus, and consider what you haue lost now at this time. You shal find your cases far differing. Iob had his Oren and his Asses taken away by strangers, and his seruants slaine with the edge of the sword, this was his first newes. The fire of God fell downe from hea-
uen,

nen, and burnt vp his sheepe and his seruants, & deuoured them, this was his second newes. His Camels were taken by þe Chaldeans, and his seruants slaine againe with the edge of the sword, this was his third newes. All of them bitter and gréuous to happen at once, I am sure you will confesse, and full soze any one of them by it selfe alone, would haue plunged many of vs in these dayes. Yet see farre greater. His fourth and last newes was, that his sonnes & daughters were eating, and drinking wine in theyr eldest brothers house, and behold, there came a great wind from beyond the wilderness, and smote the foure cōners of the house, which fell vpon his children, and they died all, yea all, and all at once, by this suddaine meanes, to the vtter amazing of all that should see it and thinke of it. Yet for all this, saith the holy Ghost, Iob did not sinne, to wit, by raving and railing, crying and roaring impatientlie, neither did charge God foolishlie, as doing any thing vnjustlie or cruelly: but considered, who had giuen, and who had taken, weighed with himselfe they were Gods, and not his, and should he forbid the Lord to doe with his owne what was his good pleasure? Sweetly and meeklie, patiently and peaceably he cast vp his eyes, his hart, his soule, his minde, his affections all vnto the Lord, and sayd, Blessed be the name of the Lord. And of which Lord? Surely of this Lord that had thus dealt with him, and now taken all that euer he had from him.

God hath not dealt thus with you by many and many degrees at this time, and will you then take on, and as it were bid battaile to the Lord by weepings and wailings, by sobbings & sighings, by growings and cryings, by mutterings and murmuring, and many other testimonies of a discontented and offended mind, aboue that which can stand with a dutifull childs behauiour, lawfull to his heauenlie Father? If your losse were as great as Iobs was, yet you see what he did, and this was Gods Spirit in him, much more in a farre lesse losse must you doe it, if you bee indued with the same Spirit. Thinke with your selfe as you see Iob did, what estate you had in this friend of yours that now you haue lost. You held him not in fee, but for tearme, and what tearme, no certaine tearme neither, but during the Lordes good pleasure. Now your tearme is out, and the Lord will haue his owne againe, be not then at the losse, but be thankfull for the lone so long.

Again,

Againe, I warrant you Iob very carefully cast with himselfe what the Heathens about him, and strangers to religion would say, if he should take on and outrage by any impatiencie. Surely even thus. Behold now the man that feared God, and was so religious, that taught others, and rebuked many when they did offend, that spake so much of the Lord, and had his will so euer in his mouth, that gaue such testimonies sundry waies to the show of man, of a reformed minde. &c. Now where is all becom? Now see this mans practise howe it answereth his speeches when hee was not tried. What doe wee see nowe moze in him then in another, that made not halfe the showe that this man did? Is there but so much in him as in manie Heathen, that knewe not his religion? Haue not they taken patiently losse of Fathers and Mothers, wiues and childzen, kindred and friends, and neuer started at it in comparison of this man? O baine fable then of a Religion, that yeeldeth no moze patience and quiet content in time of neede then this mans dooth, wee will no such religion for our parts, neither will we heereafter regarde this man, as wee haue done before, and so forth. What a fearefull fruite had thys borne of Iobs impatiencie? How could the Lord haue indured it at his hands, if he had opened in this sort the mouthes of the wicked against his holte feare? Therefore Iob layd his hande vpon his mouth, and submitted himselfe wholie with all his affections, to the Lords good pleasure, without causing any one to speak euill by his meance, to Gods good liking, and his owne lasting praise to the worlds ende.

The case is yours at this time in a sort and measure. You haue lost a losse, & mens eyes are vpon you. You haue loued the truth, and spoken of the Lords feare before diuers. Now they looke for the power of it in your selfe, and as they see you nowe to gouerne your affections according to the same, so happilie will they thinke both of religion and of your selfe while they liue. Bluck vp your hart then in Gods name, and shew patience and comfort. Honour the Lord, by blessing his name, as Iob did. Honour his truth which you professe by a godly stay of weake nature, and as the Lord liueth, he will honour you againe, with merrie that shall counteruaile this losse, and farre excede it. All is his that you enioy, and this friend of yours was his also. He hath not taken all, but part, and lest you much moze then hee hath taken. Say then

then with the Prophet Dauid in a sweet comfort and ease of your minde: O my soule, why art thou so sad, and why art thou so vnquiet within mee, still trust in God, &c. Psalm, 42.

Euer be content, and now be content with his holie will. Hee gaue, and none but he, he hath taken, and none but hee, not mine but his owne, my time was out, and the right returneth to the true owner.

I may not grudge a mortall man his owne when my time is out, much lesse God, my deere God, my sweet God, and good God, that lendeth me yet mercies many, and comforts many, though thys be gone. The Lord strengthen me. Amen, Amen.

Secondly, to your comfort, consider what this same Iob saith againe in his second chapter to his impatient wife. Shee rageth and stormeth, she fretteth & fummeth, not onely like a weake woman as shee was, but like an vngodly woman, as she should not be, and comming to her husband in this great affliction, increased now much more by sathans malice vpon his owne body, shee bid- deth him curse God and die. To whom this sweete spirited man made this aunswere. Thou speakest like a foolish woman, what? Iob, 1. Shall we receiue good at the hand of God, and shall we not receiue euill? Not sinning yet for all this with his lips, but so bzindling his affections, that his tongue through impatientie did not once murmure against the Lord. Now marke. I pray you, Iobs rea- son to his wife. Hee telleth her, both he and she had receiued ma- nie good things at Gods hand, and therefore they were bounde to welcome such woe as the Lord shoulde sende, without any way- ward grudging at the change. Because good things bind so take woyle things well if the Lord do send them. Himselfe followeth this rule, and for the mercies which he had had, he will now in- dure with willing hart and quiet minde, the misery which was present.

Blessed Iob thou man of God for thy so doing. Howe sweete was this argument in Gods eares, that preuailed not so much with thy way-ward wife? Apply this now to your owne estate, and tell me as you tender truth, whether God hath not bene full good vnto you many wayes as well as to Iob? Cast vp your bills of receits, and call your selfe to a Christian audit. I warrant you the Summa totalis will amount verie high, and yet you can ne- uer remember halfe. Your election, your creation, your redemption

tion with the wounds and woe of Iesus Christ, your iustification by his perfect innocencie, your vocation by his heauenlie worde, and sanctification by his blessed Spirit, your glorification in his most glorious kingdome, which in hope you enioy, with all other mercies in bodie and soule, in your selfe and your friends, so infinite waies bestowed of him, and so to your comfort receiued of you since your first conception, they will make a summe as I am sure you will confesse very great. Thinke then what Iob said for his part, that he took himselfe bound by the god to endure the euill, and see if your case be not all one. You may not gaine say it. And therefore except you wil maliciously fight against the Lords good pleasure, you must yeeld as he did, and say euen as he said in effect of words. O my deere God and blessed Father, howe many haue thy mercies beene vpon mee, and to mee? Howe deepe a draught haue I drunke of this sweet cup of thine? How thou hast taken one comfort from mee, shall I not set the one against the other, as thy seruant Iob did? Shall I receiue good things at thy hands, and not euill? Shall I prescribe vnto thee what I will haue? O farre be it from me. I thanke thee my deere God for thy manifold and infinite mercies. And in this change I couche my selfe at the foote of thy Paierstie, thy will be done & not mine, Lord make me content, and sweet Lord I am content, as a weake wretch can be content. No will is present with mee through the grace that hath wrought it, but I finde perfozmance hard through the sinne that is in me. My losse thou hast gained I do not doubt. This friend is remoued from me to dwell with thee, and I may not grudge it. Many mercies I enioy still, and they shall content mee.

Thus if you reason you shall please God, resemble Iob heere before your eyes, and that eye of God that spied him, and made his boast of so patient a seruant, shall doe the like of you to your great god. In the Lord then comfort your selfe after thy sorre, and remember this spech of Iob to his wife. Iob receiued good things, and so haue you, Iob receiued euill, and so must you, Iob yet was patient, and so ought you. Now the God of patience giue it to you.

Thirdly, I thinke in this case of the Apostles wordes: All things worke for the best to them that loue God. If the deade be longed then to God, this was best for him, to be released, and if
your

your selfe belong to God, this is also best for you at this tyme to loose him. Best I say in the wisdom of God, and to some ende, although not so in your owne reason, which seeth not so farre, and in all respects. Nowe thinke with your selfe thus much. If you had doone good to one and pleased him much, and all the friends he hath, or any of them should cry out for it, would it not grieve you? Surely it would grieve you euen so much more, by how much that vnthankfull dislike should be more vehement and last long. So is it with God. And therefore see what you doe & whom you anger. The Apostles words are plaine, all things work for the best to them that loue God. If you beleue it, and think both of your dead & your selfe that you haue loued God, the holy Ghost concludeth, which cannot lie, that this same was best both for him and you, that now is effected and come to passe. When good is done, we should not grieve, and when the best is done, much lesse should we grieve. Away then with sorrow & sorrowe looks, and let the Lord for his mercie receiue your thanks from faithful content, and not murmurings and repinings from vnbydeled affections. Not onely good is done, but the best, euen the very best by him that knew what euer was best, and it should appease you. God is no lyer, neither can he be deceived, but if one houres lyfe might haue bene better either for him or you, then is not the best done, and then the Apostles words are not true. But that were wicked once to imagine. Wherefore no longer life would haue profited either him or you. But the very best is done. Blessed be God for his goodnesse euer.

Fourthly, I consider what the same Apostle saith in another place: I desire to be loosed, and to be with Christ, which is best of all. And I aske of you whether your selfe doe not the like as you are able. If you doe not, you are yet ouer earthly, and further in loue with this wicked world then you should bee. If you doe it, why then grieve you that your friende hath obtained, what you desire? This will seme enuie rather then loue in you, to conceiue dislike for once well doing. What againe if your friende wished as the Apostle doth long before he obtained his request, and now the Lord hath granted what he so hartilie wished: This is mercy to be reioyced for, and not any misery to be wept for. A true friend acknowledgeth a debt for the pleasuring of his friend, and is not moued with anger or grudge for the same. Stay your teares then, if

if you will be iudged a friende, and grudge neither to **G D D** the companie of his childe, nor to the childe the presence of his God, for this is wicked. Thinke of the glory, immortalitie, comfort and ioy with the blessed Trinitie, and all the host of heauen that your friend now enioyeth, such as no eie hath seene, no eare hath heard, neither euer could enter into mans hart. Think of the woes and miseries in this cursed vale, that he is freed from, and iudge if the Apostle say not true, it is best to be loosed and to be with Christ. If this best now bee fallen to your louing friende by Gods good mercie, blesse God for it, and comfort your selfe that your friende enioyeth such endlesse comfort. So shall you shewe your selfe a friend indeede, and all godly and wise shall thinke well of you. Thus may you gather many and many places of holy scripture, and meditate of the after this sort: for sweet is the worde of God against all grieve, and by name against this.

2. Corin. 5. 1. We know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternal in the heauens. Therefore we sigh, desiring to be clothed with our house which is from heauen. If your dead friende haue now obtained what all Apostles and faithful men and women sigh to obtaine, and is now dwelling in that heavenly house that they so couet, mourne not for it, but ioy in it, conceiue no heauinesse but sweet comfort that God hath beene so kinde to one whom you loued. Againie saith the same Apostle in the same place, We know that whilst we are at home in the bodie, we are absent from the Lord: therefore we loue rather to remoue out of the bodie & to dwell with the Lord. This absence from God is your friende freed from, and this presence and dwelling with God hee is now blessed withall, a true cause, and great cause, as hath beene said of good content. Provoke not the Lord then with vnthankful teares, sighes and groanings, but stay the course that offendeth greatly, and tread the steps of such as haue walked rightly. They were euer patient, and moderate in sorrow. They ruled affections and gaue them not a loose reine, and so do you.

1. Thes. 4. 13. I would not bretheren haue you ignorant concerning them that sleepe, that ye sorrowe not, euen as other that haue no hope, &c. Reade the place, and examine your own course whether you hope or no. First, that your friend is well, and then that

verse, 6.
verse, 10.

that almightie God will supply his want to you some other way, for both these are necessarie. Our friends are our comfort and our great comfort if they be good, but if I tye God to them, and thinke all is gone when they are gone, where is my hope? What pleasure to God so to trust in him, that I trust more in my friends, and cry out whē they goe: how shall I doe: what shall I do, whether shall I turne mee: how shall I live: what say now we can I haue: What is mine, O heauie day, alas, alas, and such like. Is this hope: is this trust: is this faith: He, he, that ever affections and passions should carrie any good child of God so farre from his dutie, and from true knowledge. I say againe our friends are our comfort while the Lord lendeth them, but yet the Lord is my strong rock saith Dauid, in whom I will trust, my castle and defence, my shield and my refuge. &c. And when man returneth to his earth againe, yet the Lord is in heauen where hee ever was, to be my Father if I haue lost my Father, to be my mother, sister and brother, if I want any of these, and to be all in all to me whatsoeuer I neede. Therefore while hee lieth, which shall be ever, I cannot be friendlesse, though my friends die and depart from mee, but eyther for one he will raise vp another, or himselfe supply the place, which is best of all. Gourne not then as one without hope, I pray you, but harken to the Apostle, and shewe forth your faith, your hope, your trust to Gods glory & your owne praise. Conceiue well of your friend that is departed, and conceiue wel of your owne estate now remaining, for it cannot be e will, if you take this losse patiently, as yielding to God with all your hart, what is his good pleasure now to haue.

Apoc. 14. 13. Blessed are the dead which die in the Lord. & men so saith the Spirit, for they rest from their labours, and they workes followe them. Your friend is dead in the Lord, and therefore blessed. Will you then weepe for him: His workes followe him, and the Lord in mercie hath crowned his true obedience according to his promise, and will you looke awry at it: God forbid.

Leuir. 10. 3. Nadab and Abihu the sonnes of Aaron, are slaine by the Lord in his anger and wrath for their sinfull presumption. A fearefull sight for a Fathers eyes. Two sonnes at once, and in such sort dead. Yet what did Aaron? I pray you marke the text. Aaron held his peace, saith the holy Ghost there. And what

A conference betwixt

what an example is this, if you care for any thing to stay your affections.

Last of all, consider with your selfe that your friend walketh with God, is gone to his fathers in peace, is gathered to his people, is not dead, but sleepeth, and his flesh resteth in hope. Hee is gone the way of all flesh, and beholdeth now the face of God in heauen, and what cause of sorrow is this to any friend that loved him? If your friend were preferred to an earthly Princes court to his great good, would you shewe your loue in lamenting it? How much lesse his preferment to Gods kingdome, to his immortall, euermlasting, and vnspokeable god? If you will not vnterlie warre against all truth and reason, and euen God himselfe. I know you wil harken to these things. The Lord in mercy giue vs the vse of them in time of neede.

Obiect.

But happilie it is your child that is dead, and it died before it coulde bee baptised. This grieueth you more then otherwise it would, and you feare your childes estate.

Answer.

Read the notes vpon the 17. of Genesis, and I hope they shal content you for this matter. God is not tied to the Sacraments, neither euer was. The contempt dammeth, but not the want, when it is against will. Reade more where I referre you now for breuitie sake.

Obiect.

Happilie your child of riper yeeres, so toward that it could not be but he should haue come to great preferment, if hee had liued, both to his owne good, and his friends great comfort. And that hee in his youth and flower should be thus taken away, A bitter losse say you. &c.

Answer.

True it is the losse is greater in respect of the world, but what is that if we consider G D D. God is able to supply all that some other way if we take it well. This is apparant, that what comfort by him could haue come to friends any way, or preferment to

to himfelfe if he had lined, the Lord for some purpose that as yet is happily hidden, hath prevented. But yet his arme is not shortned as I said to do vs good some other way. And as for his preferment, hee is preferred to the highest heauens, to the presence of God, with all the host of heauen, & no earthly preferment coulde euer match this, if wee saue any thing but earth our selues. His youth may not grieue vs, for no youth too good for God, if he will haue them. Youth and age indifferently the Lord taketh, and the times of all are in his hands, which they shall not passe. If you will be ruled to weigh things with reason, you may well see mercie euen in this timely death. For many are the perills both of bodie and soule, that yong men auoide when they are taken hence. False doctrine, errors, and heresses, and many greuous sinnes wounding the conscience with a biting woorme that euer gnaweth. Publike calamitie and ruines of state bitterer to good men then any death. Priuate miseries, many and greuous, that no man can thinke of before hand. From all which this happy deliuerance in the time of youth, doth free your child and set him safe that you neuer shall mourne with him and for him that way. Nazianzene said it in his time truely, and you must thinke of it. *Hoc nobis adfert longius vita spacium, quod plura mala partim videmus, partim sustinemus, partim perpetramus*: This bringeth a longer time of life vnto vs, that more euill we partly see, partlie indure, and partlie commit our selues. Which you see is smal good to any. And therefore no great cause we should desire many daies in this world. *Quem diligunt dii inuenis moritur*. Who the Gods loue, he dieth a yong man, said Menander. *Et Deus saepe quos plurimi facit eos citius aufert e vita*. God whom hee maketh most account of, these he soonest taketh, said Euripides. The wise man also in his booke of wisdom, speaketh very wel, and I pray you let him perswade you somewhat in this poynt. The righteous saith he, are prevented by death, that they may be in rest. Hee pleased God, and was beloued of him, so that where hee liued among sinners, he translated him. He was taken away, least wickednes should alter his vnderstanding, or deceite beguile his minde. For wickednes by bewitching, obscureth the things that are good, and the vnsatiablenes of concupiscence, peruerteth the simple minde. Though he was found dead, yet fulfilled he much time. For his soule pleased God, therefore hastened he to take him

Psalm, 31.
Syrach, 37

In funebri
orat. pro
Caesario,

Wisd, 4.

A conference betwixt

Esay, 57. 1

away from wickednesse. The righteous that is deade, condemneth the vngodlie which are liuing, and the youth that is soone brought to an end, the long life of the vnrightrous. This is comfortable if you marke it, & is all confirmed by the Prophet Esay, when hee saith that the righteous are taken away from the euill to come. If truth then may stay you being spoken by any, let this suffice.

Obiect.

Happilie his death was more suddaine then you did wish, and you are dismaide with this.

Aunsweere.

But hee not so, further then cause is ministred for feare you greene God. The truth is this. To the wicked that die out of the true faith through a suddaine taking away, such suddaine death is fearefull. But to one grafted into Christ by a liuely faith, hoping euer by him, and onely by him, at his death to be saued, and liuing in a continuall expectation of that happy comfort, alwayes readie with oyle in lampe to meete the bridegrome, such death yeeldeth to friends no cause of dispaire, but rather comfort & cause of thanks to God for such speedie deliuerance without paine and torment as many haue. Such speedie translation and suddaine change shall they haue that remaine alime at the last day: in a moment, and in the twinkling of an eye they shall be changed, and yet no danger nor cause of feare, and is not **G D D** the same God now: Wherefore be not dismaid without cause. Many god men haue bene thus taken, and yet god men and the Lords ders ones no doubt.

Io. Mathesius, 8.
Septemb.
2585.

It is written of a godly Preacher, that hauing made a notable sermon of the raising vp of the womans sonne of Naim by Christ, and by that occasion, of the resurrection and ioyes of the life to come, to the great comfort of all that heard him: within 3. houres after himselfe departed, being when he preached wel and sound. Not vnlke to this is written of Luther and manie others. Dispaire you not then for this thing, neither make it an argument of Gods wrath. For we shall erre greuously if wee doe so. Onely conclude by it, and learne by it, how fraile the estate of our life is, and how good it is to be euer readie. If God giue time, it is a sweet blessing, and that wee should pray for euer, but if **G D D** puenient any more hastilie, whom wee knewe to holde the head
Christ

Christ in their health time, enter not into Gods secrets by that occasion. But let him be iudge in his owne matters himselfe. Receive you charitably and the best of all, and especially of such an one, leaving the falling of any to his owne maister.

Object.

Died your friend in debt, leaving wife and childzen behinde him in pooze estate, so that your hart bleedeth to thinke of theys miserie, and this is your grieve.

Aunswere.

Still still be patient I pray you, and drinke off of the Lords fountaine some sweet water to refresh you even here also. I know this you speake of is a great grieve, and biteth the hart not onelie of friends which remaine, but of the partie himselfe that dyeth, while he is living, to the verie bottome. It goeth to bed with him and riseth againe with him, it lodgeth all night and lieth all day in his bosome, pinching him every time he waketh in the night, and every houre in the day, though hee seeme in face to have no such trouble in his minde, and alas, saith hee, howe shall I doe? how will these neere ones and deere ones doe when I am gone, if God should call mee away? Little I have, and even that shall be taken from them. My wife shall be forced to runne headlong to her woe, bestowing herselfe where shee affecteth not for verie neede, having it often in her wish to her dying day in steed of better dainties. I tooke thee with nothing, thou shouldest have begged but for me, &c. My childzen shall eyther beg, or endure bitter sorrow till they come to yeeres, under some hard masters and mistresses, that wil be bold upon them because they relieue them, with a thousand such hellish conceits that euen teare a mans hart in sunder, and eate him while he is alive. I know I say this, and suffer with you in this your grieve if this be it. I know also, that euen this maketh many a man and woman moze loth to die then otherwise they would bee, wishing of God that they may live to be out of debt, and leave wife and childzen, friends & lovers free, though they leave them little beside. And because divers men have divers meanes to rid their debts by, some by leases and livings in reuerfion, some by discharging every yeere a portion by such helps as already they enjoy, every one wisheth as his case

1. Pet, 5, 7.

is. Some to live till those leaves come to them and theirs, till they may by such peerely parcels acquite the whole, and so forth. Euerie one wishing life, and thinking and shaking to think of death, till this be so. To all which mindes thus greued and pinched, not I, but the spirit of comfort, with great comfort speaketh often in the word most sweet things, Cast your care vpon him, for hee careth for you. As if he should say, I know your woe and wofull thoughts, be not discouraged, neither faint in feare vnder this affliction, you haue care in your hart, cast it vpon mee, and I will discharge it, what you cannot I can, and of my will be assured I doe care for you.

O my God what saist thou? Dost thou care for me? And shal I remove it from my selfe to thy maiestie, and lay it all vpon thee? So indeede thou speakest, mine eyes see, and mine eares heare. Why so then indeed will I both beleue and doe most deere Father, and groueling here in the dust befoze thee, blesse thee and praise thee for easing my soule of so sowre a sop. From mee vpon thee be my care hereafter, my sweetest G D D, and as thou hast spoken, do for mee and mine I beseech thee for Iesus Christ his sake.

Psal, 55, 22.

Luk, 12, 22.

In like sort speaketh the Prophet Dauid, Cast thy burden vpon the Lord, and he shall nourish thee. Hee will not suffer the righteous to fall for ever. Consider the Ravens, saith our Saviour Christ, how they neither sow nor reape, how they haue neither store house nor barn, and yet God feedeth them. How much are ye better then foules. Consider the Lillies of the field how they grow: they neither labour nor spin, and yet Salomon himselfe in all his royaltie was not clothed like one of these. If then G D D so clothe the grasse, which is to day in the feld, and to morrow is cast into the oven, how much more will hee clothe you, O ye of little faith? What can mans thought profit him? Which of you, saith the same our Saviour, by taking of thought can adde to his stature one cubit? If then by taking of thought you be not able to doe the least thing, why take ye thought for the remnant?

What then concludeth our Saviour there? Surely euen thus, your heauenlike father knoweth that ye haue need of these things. As if he should say, let this stay you and strengthen you, satisfie and content you euermore, that God and God your father, knoweth your case, what you and yours, from time to time, and euer are

are in néede of: a naturall father vpon earth, cannot suffer his son to sinck when he knoweth and is able. And can a kind God do it, that both knoweth and is most able: It cannot bee. Strange comfort then drawne from Gods knowledge, holwe ouerwhelmeth it all that cuer fearefull man can obiect: I am vnwoorthie. True. My debts be great. Be it so. The creditors cruell & mercileffe. Graunt it. My selfe friendlesse and thistleffe, or such like. What soeuer it is, sinck it saith Christ with this, your heauenlie Father knoweth. And dispaire you of helpe when hee faileth to knowe, not before I charge you, but take it at my hands as a sequel sure, he knoweth, therefore hee will prouide in fit time for all things, and his care shall do what yours neuer can, both for you and yours, if you commit it to him, and onelie cast your owne care chiefeleie vpon this, to seeke his kingdome, and the righteousnesse thercof. Sweet is the comfort, and swete is his mercie that so saith. And therefore now when you seele these thoughts arise what shall become of you and yours, Lord say, thou knowest my full distresse, in thy knowledge thou hast willed me wholly to rest, and vpon the same and from the same to conclude my comfort, thou wilt prouide according to thy knowledge to relieue my want when thy good pleasure shall be, which I must expect and carrie for in sure faith and christian patience as I will.

Cuer againe in such griefes as these, we should remember the promise of the Lord, that he is our God, and the God of our feede. Gene, 15. The children we haue are his gift, and the wife of our bosome is from his prouidence. Hee will neuer forsake his owne, nor giue ouer to nourish whom he hath created, and hetherto by our selues prouided for. And therefore feare not, but if he take you away, he will giue some other good meanes to performe his promise by, hee is your God, and their God after you, and he will not faile. In the very matter we speake of see experience, and be comforted with it. In the booke of the Kings you haue this storie. 2, Kings, 4. What the husband died, being one of the sonnes of the Prophets, and a man that feared God. He died in debt, and left his poore children to the crueltie of the creditor, that came full fiercely to take them from their Mother, to answers the debt by bondage. A heauie crosse to a man that feared God. To live in debt, and die in debt, when debt to his poore ones was so dangerous. Yet thus it was that we may not bee discouraged our selues, or others be ouer headie to

centure to far if the like befall vs. Happily this man might with
to liue till he had paid his debt, as you do. And with condition of
Gods liking it was but well, if he did so. For a man is bounde to
his familie. But it pleased not God. He died and left the debt un-
paid. And the creditors will be answered as I saide with the
bodies of his poore babes, which he left with a sorrowfull mother
behind him. How now then shall this wofull widow and father-
lesse children do? I comfort. And O GOD the true God of thy
seruants, and of their seede they leaue behinde them. The true
God of the widow and fatherlesse. Now see what hee doth. Now
see if he faile to prouide for that thing that he knew this poore mo-
ther had neede of, for herselfe and her children. Hee directeth his
Prophet to bid her, and himselfe by his powerfull mercie and
most mercifull power, so increased that little Dyle which she had
in a Cruse, that it payd her debtors, and yeilded her maintenance
further for her & hers, to their unspeakable comfort. You knowe
the storie. This then behold and thinke of, and this write in the
palmes of your hands that you neuer forget it. God is not the
God of this man alone, or of his widow and children which hee
left behind him, but he is your God, and our God, and a God to
all that depend vpon him. If you may liue to free things your selfe
it is to be wished, and you may with condition aske it. But if you
cannot, God pleasing to haue it otherwise, grieue not to depart,
least you appeare to tie God to your prouidence, life and meanes,
when you see by this example what he can do when you are gone.
And not what he can do, but what he shall do, if you wauer not
but beleue? God was to this Woman in steed of her husband,
and better farre, so shall hee be to your wife. God was to these
children in steed of their father, and better farre, so shall hee be
to yours. God was executor and payd the debt, God was ouer-seer
and all was well.

Friends neither wanted or failed both mother and children,
but God was a friend in the greatest neede, that most fullie and
mercifully performed all, and suffered not the care of his de-
ceased seruant to be increased for nor vncomforted. It is enough then.
Grieue not to die if the Lord will haue it so. But leaue all to him
and remember his promises, together with this practise. We shal
neuer forsake you nor faile you. What is unpaid hee shall pay as
shall be best, and he shall effect what you cannot thinke of to giue
testi-

testimonie of his mercie to you and yours. He is not tied to your leases and livings when they shall descend unto you. If he please he will vse them, if not, he can well want them, and yet pay all, and set vp the pooze fatherlesse childe euen with the rulers of the people, as he hath done in all ages. Much more may you marke in Scripture to this end, if you reade it carefullie. Let this suffice now. And thus haue I giuen you a taste how you may plead with your selfe against your fault if you be vncōfortable for the death of friends. This is the Lords word and his eternal truth able to stay you, if you be not too headie and wilfull, and I hope it shall.

Cyprians Sermon of mortalitie.

If I should note vnto you the speeches of men, I might make a long booke. For many worthy men in theyr times haue spoken and written most comfortable of this matter which now we speake of. But I would the word should be our chiefe stay euer. Therefore I will be spare in this thing, and yet some thing out of many, that you may see in them the practise of that which now your selfe are to perfoyme. And by name, out of this good sermon of Cyprians. *Eius est mortem timere qui ad Christum nolit ire, eius est ad Christum nolle ire qui non credit se cum Christo incipere regnare.* It is for him to feare death, that is vnwilling to goe to Christ, and it is for him to be vnwilling to goe to Christ, that beloneth not that whē he dieth he beginneth to raigne with Christ. *Quis non ad letitiam venire festinetur? Quis non tristitia careat optet.* Who would not hast to come to ioy, and who would not ioy to want woe? But this works death, therefore, &c.

Abraham ut Deo placeret, nec amittere filium timuit, nec gerere parricidium recusauit. Abraham that he might please God, neyther feared to lose his sonne, nor refused to slay him with his owne hands. (Your case is not such, &c.) How can we pray the will be done, & yet strue against the same in the death of friends. *Quid rogamus & petimus ad veniat regnum celorum, si captiuitas terrena delectat.* Why pray we and begge we thy kingdome come, if earthly captiuitie please vs better? *Non amittuntur sed premittuntur.* Our friends when they die, are not lost, but sent before vs. We should not weare black garments for them when they

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they weare white. We should giue no occasion iustly to the Gentils to reprove vs, Quod quos videre apud deum dicimus ut exinctos & perditos lugeamus, et fidem quam sermone et voce demonstramus, cordis et pectoris testimonio reprobamus: that whom we say to liue with God, we lament as lost and perished, and so ouerthrow by action, that faith which with mouth and worde we professe. Nihil prodest virbis proferre virtutem et factis destruere veritatem. It profiteth nothing in words to speake of power, and with deedes to overthrow the truth. Cum mundus oderit Christum, quid amas cum quique odit, et non magis sequeris Christum qui te redemit et aligit. With the world hateth a Christian, why louest thou that which hateth thee, & followest not rather Christ that redeemed thee, and loueth thee in deede? Who would not gladly be out of a house that tottereth and shaketh euery houre, like to fall vpon his head? Such is this world, &c.

Quis non peregrine constitutus properet in patriam egredi. &c. Who being in a strange Country would not hast to be at home in his owne. Who going to thyp doth not wish for a prosperous winde that quicklie he may be with his friends. Heauen is our Country, the Patriarkes be our parents, why hast wee not then to salate such friends. &c.

Ambrose hath writtten a booke of the god of death. With manie moe if this course might profit you. By all which I pray you consider how they were comforted when God tooke away they friends, or when themselves had thoughts of their owne departure. God is the same that euer hee was, heauen is as glorious, and earth as wretched as euer they were. If they then were glad whē either themselves or their friends were to intoy the one, and to leaue the other, what should it be that shoulde hinder vs from the like comfort? Nothing of a trueth, but eyther want of such knowledge, or such obedience to knowledge as they had. Both which are such faults, as ought speedilie to picke vs to amendment. Conclude then with your hart that you will bee strong, pray to the giuer that you may be strong, and leaue your losse to the Lord your God that hath gained him, blessed for him and blessed for you, with many thanks for euer and euer. Amen.



A Prayer for a familie in the Morning.



Most gracions God and louing father,
 the wrie comfort that any sinfull soule
 can haue, when wee miserable sinners
 heere meete together, doe consider of the
 great mercie and godnesse, that wee
 haue ever since we were borne, and be-
 fore found, and daylie doe finde at thy
 Mercies handes, together with our
 great unkindnesse shewed euery way
 to thee againe for the same, wee must needes confesse, and euen
 doe from the bottome of our harts acknowledge, that maruolous
 is thy mercie in sparing vs still to liue, and in not consuming vs
 away from the earth, and from before thee, for hast not thou, O
 deere God, of thy free mercie before the foundations of the world
 were layde, chosen and elected vs for thy childe, when others
 as good as we by nature shall burne in hell eternallie, being re-
 iected of thee in that hidden counsell of thine? Hast not thou to our
 endlesse comfort certified, and made knowen vnto our spirits the
 same? hast thou not created vs neither beasts, fowles, woymes, or
 any such like vgly creatures, but in thine owne image, according
 to thy likenesse, to rule over the fishes in the sea, over the foules
 of the heauen, and ouer euery thing that moueth vpon the earth?
 And when being thus created innocent, yet wee perished not in
 the same, but fell into the curse that bringeth eternall death, did-
 dest thou not so pittie vs, as that for our redemption and safetie,
 thou grudgest not vnto vs, and for vs to bee powred out the hart
 blood.

A Prayer for a familie

blood of Iesus Christ thy onely sonne our saviour, no other means
 beeing, whereby wee could be saued: Hast thou not by thy holy
 spirit wrought faith in our hearts to beleue by him, and for him to
 be iustified before thee: Hast thou not in some measure begun the
 death of sinne in vs, and wrought our sanctification. Inioy wee
 not the benefits of thy word: The freedome of conscience, great
 peace and plentie in outward things, with many and infinit be-
 nefits moe, waking and sleeping at home and abroad, in our selues
 and our friends: For all which, O good Lord, what doe wee: Are
 wee thankfull vnto thee for them: Doe we often thinke of them,
 and labour to know thee and to serue thee with a perfect hart, and
 a willing minde for them: No, no, deere God, wee doe not, wee
 doe not as we ought to doe. But with pleasure or profit, with va-
 nitie or selfeloue, we are carried away, spende our dayes in ini-
 quitie, carelesse and unfeeling of our sinne, and there is no good-
 nesse in vs: yet is there mercie with thee, O Lord and pardon to
 repentance. Wherefore we all heere meete together at this time
 before thy maiestie, humbly confessing our wants, most intirelie
 beseech thee for Iesus Christ his sake to haue mercie vpon vs:
 haue mercie vpon vs, most mercifull Father and forgie vs all
 that is past, strengthen vs heereafter, that daylie both in boodie
 and soule, we may glorifie thee moze than we haue done, yelding
 thanks daylie for daylie benefites, and striming in holinesse and
 righteousnesse all the dayes of our life. But because wee cannot
 but offende and fall diuers waies, god Lord, for thy mercie sake
 pearce our hartes with a feeling of the same, and neuer suffer vs
 to goe on with dull and dead Soules, not seeing or sighing for our
 offences. As a speciall meanes to keepe vs in obedience before
 thee, O deere father, worke in vs a continuall, and an effectuall
 remembrance, that we shall not alwayes liue heere in the sholwe
 of this wretched world, that doth so please vs now, but that a day
 will come, when the trumpe shall sound, the dead shall arise, and
 all we shall appeare before thy tribunall seate of iudgement, ther
 to receiue according to our deedes without respect of persons. O
 god Lord giue vs a remembrance, and a feeling of the unspeak-
 able comfort, and eternall weight of glorie, which in that daye
 shall be giuen vnto vs, if in this life we serue and please thee. And
 contrariwise euen terrifie our consciences and let vs as it were
 see before our faces, the dreadful iudgements, and the searefull
 torments

torments, that both in bodie and soule they shall bee sure to haue
for euermore in the pit of hell, which in this life doe not serue and
please thee, but follow their owne fancies and wicked delights.
Giue vs an hatred of sinne, and a true loue of righteousness.
Blesse thy word euermore with fruite vnto our soules when wee
doe heare it, giue vs a desire to heare it often. Remoue, O Lord,
in thy good time, such hinderances of the fruite thereof, as are a-
mongst vs, giue it full course, and sende forth labourers into thy
harnest, which not for filthie lucre and gaine, but of lone & zeale
to thee and thy people may preach thy word sincerely. Blesse vs
O Lord, from all hypocrisie, glossing and halting before thee. And
because we little know how sone thou shalt sende this pampered
fleshe of ours to the wormes, stoppe our breath and call away for
our soules to come vnto thee, whether this day or no before the
euening, blessed father, for Iesus Christ his sake, prepare and
make vs ready for thee, that when the houre cometh, we may
neither feare, nor faint in faith, but ioyfullie, without any strikes
and cries of desperation, and of a troubled and bered conscience,
passe away in full hope and assurance, that all our sinnes are wi-
ped away in the blood of Iesus Christ, and wee to thee in him so
reconciled, that life for euermore is certaine vnto vs. Last of all
good Father with most humble and hartie thanks for thy good-
nesse to vs this night let thy mercifull eye looke vpon vs this day,
and so keepe vs body and soule, that being occupied in our severall
callings we may be safe by thee from all our enemies and liue to
thee, or dye to thee, as it best shall please thy gracious goodnesse.
These thinges O Lord, and whatsoener else wee haue neede of,
graunt vs, for Christ his sake, in whose name we aske them, say-
ing, as he hath taught vs.

O Father which art in heauen, hallowed be thy name;
thy kingdome come, thy will be done in earth as it is in hea-
uen, giue vs this day our daylie bread, and forgie vs our tres-
passes; as wee forgie them that trespasse against vs; and leade
vs not into temptation, but deliuer vs from euill. Amen.

Let thy mightie hand and out stretched arme O Lord be still
our defence, thy mercie and louingkindnesse in Iesus Christ our
saluation, thy true and holy word our instruction, thy grace and
holy

A Prayer for a familie

holy spirit our comfort and consolation unto the ende, and in the ende. Amen.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs and be mercifull vnto vs, the Lord turne his favourable countenance toward vs, and this day and evermore vouchsafe to sende vs his peace, Amen.

The blessing of God almightie, the Father, the Sonne, and the holy Ghost, be amongst vs and remayne with vs both now and for ever, Amen.

An other for the same at night.



Innomptall **G**OD creatoz of heauen and earth, befoze whom al creatures feare and tremble, were it not that thou hast commaunded vs, neuer durst wee appeare befoze thee, so corrupt is our nature, and so many are our finnes. But good Lord thou doest bid, and therefore wee obey: thou doest call, and therefore wee come, giue vs spirits to pray aright. First then here met together deere Father, wee yelde thy maiestie most humble and hartie thanks, for all the mercies that ever thou hast bestowed vpon vs, in bodie or minde, in our selues or in ours, private or common, temporall or eternall. Many and maruelous haue they bene, and still are vpon vs, yea euen good Lord past finding out. This day what thou hast don for vs, which of vs knoweth or is able to expresse? Father of heauen forgive vs that wee cannot acknowledge them or praise thee for them as wee ought, and quicken vs in this dutie more and more. Pardon and forgive vs whatsoever wee haue offended thee withall this day, or cuer befoze, either in thought, word, or dede, yea euen our secret finnes, such as we haue committed and know not of, remit them vnto vs for Christes sake. Change vs O Lord, and wee shall be changed. Create in vs cleane harts, and renew a right spirit within vs. Break the strength of sinne, that would subdue vs more & more. And O mercifull Father so frame these harts of ours within vs, that we may more delight to liue according to thy will, than to enjoy all the world, and all the pleasures therein. Lay it often good Lord befoze our eyes by thy remembryng spirit, that thou hast

hast not breathed the breath of life into vs, that we should liue as we list, but that in holinesse and righteousness we should walke before thee all our dayes. Lay it before vs O Lord, that the time will come when the trumpe shall sound, the dead shall rise, and wee, euen we here met together at this time, all and euery one of vs, shall most assuredly stand before thy iudgement seate with naked harts, with open and vnfolded consciences, there to giue an account how wee haue so done. In which day, O the ioy, O the endless ioy that they shall haue, who wauning themselves from the glistering shew of this wretched world, in hart & trueth haue sought and serued thee. Come, come, yee blessed of my Father, to their comfort shall they heare, and possesse the kingdome prepared for you. But woe, woe, to all carelesse liuers in that fierie day, they shall drinke the wine of the wrath of God, bee tormented in fire and byrstone before the holy Angels, and before the Lambe, they shall haue no rest day nor night, and the smoke of their torment shall ascend for euer moze. Father of heauen haue mercie vpon vs, knit these harts of ours fast vnto thee, and now, while wee haue time, giue vs grace rightly to thinke of these things. O continue thy word of truth amongst vs euer to our comfort. Let the seede thereof now sown in our harts, take such deep roote, that neither the burning heate of persecution cause it to wither, nor the thornie cares of this worlde, riches, or voluptuous lining choke it, but as seede sowne in good ground, it may bring forth fruite according to thy pleasure. O Father giue grace, that when we heare, or finde by thy word any sinne that is in vs touched, we may strue & studie without delay willingly to refozme it. Keepe vs good God, that we neuer swaue for the feare of man from our owne true knowledge, becomming seruers of time, and deniers of thee. Keepe vs from all hardnesse of hart, contempt of thy word, and from all dissembling of sinceritie, increase true loue amongst vs moze and moze, stay our heade, wrathfull and wicked affections moze and moze. And euery way good Lord reuele vs to thy liking. Blesse thy whole Church O God, with graces necessarie, this parcell of it our native land and Country, deere Father blesse it still with continuance of thy truth. Lessen in it daily the number of blind and wilful Papists, prophane Atheists, and increase the number of thy true chilszen. O presse vs not deere God with the weight of our ingratitude, who liues & know-
ledge.

A Prayer for a familie

ledge minstre not the dayes that we haue had: looke with be-
 hence for ward for thy mercy sake. Preſerue vnto vs long aloue
 god Lord, our gracious Prince and Governour, multiplie thy
 Spirit vpon her, that ſtill more and more ſhee may ſeeke and ſet
 out, keepe and maintaine, that which pleaſeth thee. Come vnto
 her honourable Counſell graces neceſſary for ſo high a calling.
 Bleſſe all other Nobles, Magiſtrates, and the whole body of this
 Realme, with true hearts to thee and this Country. Increase in
 Iſraell the number of true Watchmen, whoſe hearts may ſeeke
 thee, and thy people, and not their owne glory and commoditie.
 Bring to thy fold by thee, ſuch wandring remnants as are thine,
 and O Lord be gracious to our kindred and friends in the fleſh,
 lighten their hearts with the ſunne of vnderſtanding, that they
 and we acknowledging one truth, may gloriſie thee in the true
 and conſtant profeſſion of the ſame all the dayes of our life. Com-
 fort O Chriſt thine afflicted members, whereſoever or howe ſoe-
 uer troubled, and graunt vs peace if it be thy pleaſure in our daies.
 Finally, becauſe the night is now vpon vs, and we ready to take
 our reſt, let the beſt O Lord ſtrike into our hearts that the grave
 is almoſt ready for vs. Which of vs can tell, whether theſe eyes
 of ours once cloſed vp, ſhall euer open any more againe or no?
 Lord therefore receiue vs into thine hands, we all heer now com-
 mend our ſelues, body and ſoule we bequeath vnto thee, keepe vs
 this night and euermore ready for thee, when thou ſhalt call vs.
 Heare vs O Lord, O God, and father mercifull in theſe our pe-
 titions for thy ſonne Chriſt Ieſus ſake our Sauiour in whoſe name
 we altogether beg theſe mercies, ſaying:

O Our Father which art in heauen, hallowed be thy Name,
 thy kingdome come, thy will be done in earth as it is in hea-
 ven, giue vs this day our dailie bread, and forgive vs our tres-
 paſſes, as we forgive them that treſpaſſe againſt vs, and leade vs
 not into temptation, but deliuer vs from euill, Amen.

Let thy mightie hande and outſtretched arme be ſtill our de-
 fence, thy mercy and louing kindneſſe in Ieſus Chriſt our ſalua-
 tion, thy true and holy word our inſtruction, thy grace and holie
 Spirit our comfort and conſolation, vnto the end, and in the end.
 The Lord bleſſe vs and ſaue vs, the Lord make his face to ſhine
 vpon vs, and be mercifull vnto vs. The Lord turne his favourable
 counte,

countenance toward vs, and send vs euer his peace. Amen. The grace of our Lord Iesus Christ, the loue of God the Father, the most comfortable felowship of the holy Ghost, be with vs al, blisse vs and keepe vs, this night and for euermore, Amen.

The conclusion of this booke, contayning an exhortation to all estates, to prepare themselves to die well, least the vncertayne houre of death take them at vnwares.

Furthermore my bretheren and friends, it resteth that this booke be not in your hands, but in your hearts, and that if we haue any will to amend our liues, that the same be not put of untill to morrow, for when to morrow shal be come, wee yet deferre it untill the day following, and so consequentially, wee shall stay untill the yeres end, yea euen untill our liues end. If then at this present time there be some little good affection in vs, let vs not quench it, nor kill that grace which the Lorde giveth vs, but contrariwise, by all meanes possible, let vs endeavour to do so, that from time to time the same be not onely confirmed, but also increased in vs. God is mercifull and liberall enough to graunt our requests, but he will be importuned and earnestly called upon, not for his owne sake, but for ours: for he knoweth how slow and backwards we are to pray and call upon him, and how soon we are wearie, although there be nothing in this world that ought to be more acceptable vnto vs, for it is not a small thing to speake vnto God. And that which ought yet to stirre vs by more thereunto, is, that he willingly heareth vs, and neuer putteth away those that come vnto him with a true hart. This I say, because I see not that by any other better meanes we may preuent our confusion, then by our prayers and supplications to God.

Trulie, if euer any men had need of this help, wee haue most neede thereof now in these last times and old age of the world, for no doubt but sathan now setteth abroch all his weapons, siring the time approach that he cannot do that he hath done heretofore, and that the forme of God must be manifested to all creatures, & that then must be the perfection of the faithfull; and the ende of theyr felicitie, wherof he knoweth right well that he shal haue no part.

If then for his part he do his uttermost, it resteth that wee doe the like, and be also defended with all the heavenly armour, and

This booke to be in our hearts, not in our hands. Not to defer amende-ment of life.

To pray often and earnestly.

God willingly heareth vs.

This olde age of the world most requireth prayer.

The conclusion.

that we be not terrified with all these penuries and heights; for truly the victory is in our hands, if so be that we fight against him and not for him, as almost all the world doth at this day, although it seeme contrary to the greater part: for, so that they be called Christians, and be without reproch before men, who are no better then they, it seemeth vnto them that they are most assured.

Other thinke that there needeth but one good sigh, as they say, at the last houre, to blot out all their life past, and to carrie them straight to the kingdome of heauen: but who can assure them, that God will giue them grace so to sigh, and to repent trulie of their sinnes at the houre of death: From whence haue they such good assurance not to die of a suddaine death: Is not this plainlie to mocke God: If that might take place, truly Peter and Paule, with the other Apostles, should haue bene detained in traueling and taking such paines to beare so heauie a crosse, if it were so easie to enter into the kingdome of heauen: I meane so as these Libertines doe pretend.

Not so be sure that the way is narrowe which leadeth to salvation, and that there are few that walke therein. These words are not lies, but I pray God that we pzooue not the truth to our great griefe. I know that the mercy of God is incomprehensible and infinite, but that is towards his seruants, and those that feare and reuerence him. Furthermore I know right well, y amongst the chldzen and seruants of God, there are many infirmities, yea, a most great imperfection in all vertue and righteousness, which remaineth untill death: but there is difference betwene your life, & you worldlings, and that of the chldzen of G D D. The righteous sinneth seauen times a day, but he is lift vp seauen times againe. But you remaine in your sinnes, and dwell therewith as with your friend and companion. A man may well say a Confessor, knock himselfe on his breast, or haue some grieve at his sinne, but if we looke nere vnto the matter wee shall finde it is nothing but mockery and hypocrisse.

If our friend or kinsman dye, if wee lose our goods, if one doe vs any iniurie: If one slander our god name, if wee be beaten, buffeted, or hurt, behold, wee are straight in choller, or in extreame sorrowe, our heart is shut vp with melancholie. But if our spirits dye, or that we lose the heavenly riches by our sinnes and transgressions, we make no account, we are not troubled: wee grieve more

Wicked security dangerous.

Gods mercy is infinite towards his seruants.

The difference between the liuing of the godly and the vngodly

The conclusion.

more at the losse of this world which is nothing, then at the losse of God himselfe, who is all in all.

In seeing all this, cannot such people yet feele their owne griefer Can they not know how vaine and foolish the opinion which they had of their owne vertue and honestie is : Can they not see howe farre they are from their reckoning : Truly all the world is full of such people, who haue no sence or feeling of their evils, but the prophesies must be accomplished to the end, that when the sonne of man shall come, he may scarce finde any faith vpon the earth. Truly thys houre commeth on a pace, the sights are al manifest, but to the end we may not be amazed seeing such a disorder come about vs, let vs be sure, that the Lord will be with vs untill the end of the world, if so be our Lamps be burning, and y^e in steade of the daily empying of the wicked, we labour and take paines to growe and increase in righteousness and holinesse. I knowe that they will mock at vs and at our simplicitie, and that they will cast vs out of theyr companies, but wee shall be exalted of GOD, and receined into the assembly of the blessed.

Wherefore, let vs with all patience waite for the coming of our Lord Jesus Christ, and let vs labour that we may be found of him without spot, and blamelesse. Surely that day ought to be fearefull to the wicked, but of vs it shoulde bee most desired, knowing assuredly that there is no condemnation to those which are in Jesus Christ, and his great kindnesse and meeknes, when he commeth to make vs liue with him for euer. Amen.

FINIS.